THE Preaching BISHOP Reproving Unpreaching PRELATES.

Being

A Brief, but Faithful Collection of Observeable Passages, in several Sermons Preached by the Reverend Father in God, Mr *Hugh Latimer*, Bish. of *Worcester*, (One of our first Reformers, and a Glorious Martyr of Jesus Christ) before K. *Edw.* the Sixth; before the Convocation of the Clergy, and before the Citizens of *London*, at *Pauls*.

Wherein,

Many things, relating to the Honour and Happiness of the King (Our Most Gracious Soveraign) the Honourable Lords, the Reverend Judges, the Citizens of *London*, and Commons of all sorts, but especially, the Bishops and the Clergy are most Plainly, Piously and Pithily represented.

He that hateth Reproof, is brutish, Pro. 12. 1.

LONDON,
Printed, and are to be sold by Book-Sellers, 1661.

Quem dabis mihi de numero Prælatorum, qui non plus invigilat Subditorum vacuandis Marsupiis, quam Vitiis exterpandis? O Utinam tam vigiles reperirentur ad curam, quam alacres currunt ad Cathedram, Barn. Serm. 77. *in Cant.*

To the Reverend FATHERS, the BISHOPS OF ENGLAND.

My Lords,

THE Name of Bishop Latimer *is of all good men had in great Veneration, and therefore it is not to be doubted, but your Lordships will afford him a Favourable Reception: Where should the Labours of a Reformed Bishop and Martyr, find a*

See his sweet memorial in the Book of Martyrs.

safer Patronage, then under the wings of the Bishops of the Reformed Churches? You succeed him in Place and Dignity, tread also in the steps of his Zeal and Diligence. The Tongues and Pens of men are very busie with you; but be confident, if you be clad with the Zeal of your Quondam Brother, they will be as loath to part with you, as they are now willing to be rid of you: For who is he that will harm you, if ye be Followers of that which is good?

1 Pe. 3. 13

Your Reverend Brother tels you in these Following Pages, that, though in the time of King Edward the Sixth much was done in the work of Reformation, yet all was not done that was necessary: The greater rubbish of Popery was thrown out, but (saith he) the House is not clean swept yet: The Broom is once more in your Lordships hands, sweep clean, we beseech you, out with the dust of

Cere-

Ceremonies and Superstition, as well as with the Garbidge and Filth of Idolatry. Take not from a Thred to a Shoe-latchet, lest Rome *should say, I have made* England *rich, If Ornaments and Ceremonies (though judged indifferent) be so necessary, can no other be pitcht upon, then such as are found in the Idols Temple? Why should the Spouse of Christ be arrayed in the Attire of an Harlot?* Rev. 17. 5

Your pious Brother pleads very heartily for the Ordinance of Preaching, lifting it up above all other parts of Worship, and tels you more then once, Take away Preaching, take away Salvation; a Sentence most worthy the mouth of a Bishop, and fit to be engraven on the doors of your Palaces, and Porches of your Churches.

And your Lordships know what that Jewel *of Bishops said,* Oportet

tet Episcopum concionātem mori: *Oh imitate the zeal and Forwardness of your Famous Predecessors, both in your Persons and Clergical Charge.*

My Lords, by a Series of merciful Providences, we are brought under the Government of the best King in the world, whom one of your Brethren not undeservedly stileth, A Prince of the greatest suavity: *His Majesties Gracious Declaration for the ease of tender Consciences, (like a silken Thread) hath tied a faster and closer knot of Love and Loyalty upon the hearts of his Subjects, then all the Cords and Cables of your severest Canons; had your Lordships seconded his Majesties Clemeney, with a Profession of your future Moderation and Gentleness towards Ministers and People, how well had it savoured?*

Bish. *Reynolds.*

My Lords, Barnard *gives you good*

good Counſel, in Serm. 23. ſuper Cantica.

Audiant hoc Prelati, qui ſibi commiſſis ſemper volunt eſſe formidini, utilitati raro. Diſcite ſubditorum vos eſſe matres debere, non dominos, ſtudete magis amari, quam metui; & ſi ſeveritate interdum opus ſit, paterna ſit, non tyrannica, Matres fovendo, Patres vos corripiendo exhibeatis: Manſueſcite, ponite feritatem, ſuſpendite verbera, producite Ubera, pectora lacte pingueſcant, non Typho turgeant. Quid jugum veſtrum ſuper eos aggravatis, quorum potius onera portare debeatis!——.

You live, my Lords, in a diſcerning and jealous age; you are like to find the good old Aſſe more skittiſh now, then in former times. Your Fathers made our yoke grievous, let it be your Glory, to make the heavy yoke

England ſo called formerly by the Pope.

yoke they put upon us, lighter, and we will serve you.

Let not all the trouble seem little before your eyes, that hath come upon us, on our Kings, on our Princes, on our Parliaments, on our Ministers, on this Famous City, and on all this People.

We cannot be deaf to those sad Complaints (His Late *Majesty, our dear Sovereign hath left behind him) of the Vulgars violence and tumults in the dawning of our late unhappy Differences: Whence blew the wind that raised the noise and madness of those raging waves? Came it not out of your Quarter?*

Then sadly complained of.

Remember, and forget not your & cætera *Oath, Innovations in Worship, corruption of your Courts Discipline, the decay of the Soul-saving Ordinance of Preaching, the swarming of scandalous and idle Clergy, the sleighting and silencing of pious and painful Ministers. These (my Lords)*

Lords) with much more, were those Vapours (which being not purged out, but) by your countenance pent up in the Bowels of the Kingdom, caused that late overturning Earthquake.

After this Earthquake (through the working of our good God) a still small voice is heard, a voice of peace from his Majesty, speaking peace to all his people. 1 Kings 19.12.

A Voice of Praise from his People, rejoycing and blessing God for such a King.

Beware my Lords, you step not back into your old Circle, and conjure up again the dangerous spirit of this mobile Vulgus.

Sir *Harbottle Grimston's* first Speech in the Banquetting house at *Whitehal.*

My Lords, His Majesty hath bin twice crowned since his Happy Arrival, once, by the Commons of England, *with a Crown of Hearts, and lately, by the Nobles of* England, *with a Crown of Gold. It is much in*

in your hands, to continue and encrease the Glory of the first and best Crown.

The Management of that Indulgence, His Majesty in His pious Declaration, offers to His Subjects, is like to be committed to your Care: Be tender of His Majesties Honour, before the People (of which His Majesty is very tender) Clip not His Royal Bounty. Let Ministers and People under your Charge, tast the Fruit of it in its greatest Latitude. What if you decrease in some irregular excesse? If His Majesty encrease His Dominion over the best part of His Subjects Possessions, their hearts, let it be no Grief of heart to you.

See His Majesties Speech to the Lords House.

The Kings Declaration mentions some that censure His Majesty for want of Zeal to the Church, because he presseth not a general Conformity to Lyturgies, &c.

This

This you may observe (in that which is here dedicated to your Honours) was the genuine Temper and Bent of the Spirit and Labours of,

Your Reverend

Brother,

Hugh Worcester.

Postcript.

Postscript.

LEst this Reverend Bishop should lie under the suspition of singularity and Phanaticisme, your Lordships may observe the same spirit breathing in one whom you will judge far enough from such an Imputation; it is Cornelius a Lapide; *whose Zeal for* Englands *return to* Rome, *stands a tip-to: You shall find him upon his knees at Prayer, in his Commentary on* Zechar. *c.*1.*v.*12.

Moraliter id ipsum dicamus, id ipsum oremus & obsecremus pro Anglia, Scotia, Dania, Suetia, Ger-

Germania, in quibus ſtetit, ſtatq; Stabitq;
Hæreſis—uſquequo Domine non miſereris Angliæ?

Yet this devout Orator ſpeaks the ſame ſenſe, though in another Language, in his Commentary on Ezekiel, *c.* 24. *v.* 4. *with this Reverend Father. Take his own words, as followeth;*

Audiant has Prophetæ minas Eccleſiaſtici, Paſtores & Prælati illi, qui ex beneficiorum proventibus lucris in hiantes, , arcarum opes quærunt, non Animarum; qui Beneficia Beneficiis, penſiones penſionibus accumulantes, quæſtuarii potius ſunt quam beneficiarii. Nonne hi detondent oves, tonſasq, & nudas aliis miſellis paſcendas relinquunt, qui paſtoratus, Canonicatus, Epiſcopatus reſignant in alios, ac fructus pene omnes ſibi reſervant; ut ſi aureos mille annue det Beneficium, ipſi duc-

centos

centos vel trecentos cum eo resignent, sed octingentos cæteros sibi prætextu pensionis reservent. Nonne hos directe jaculo suo ferit & configit hic Deus? dicens, Væ Pastoribus Israelis, qui pascebant semetipsos: Lac comedebatis, & Lanis operiebamini, & quod crassum erat occidebatis, Gregem autem meum non pascebatis.

Nonne in hos detonat *Jeremias*? c.6.v.13. A minore usq; ad majorem, omnes avaritiæ student, & a Propheta usq; ad Sacerdotem, cuncti faciunt dolum. & *Isaias*, c. 56. v. 11. Ipsi pastores ignorarunt intelligentiam, omnes in viam suam declinaverunt, unusquisq; ad avaritiam suam.

Sanctio prisca Ecclesiæ est, beneficium dari propter Officium. Quomodo ergo hi beneficii commoda & lucra captant, qui officium

um non præstant, sed illud in alium transferunt? Hæccine, fuit mens Fundatorum Ecclesiæ, alere homines in ea nihil agentes & otiosos?

Nonne si ad nos redirent, protestarentur (imo jam in Cœlo aut in Purgatorio degentes protestantur) sua Legata & Testamenta everti, se sua bona legasse Ecclesiæ ad alendos Pastores & Ministros, qui reipsa per se fideles Christi docerent, pascerent, regerent, non ut iis alii, qui nihil Ecclesiæ suæ conferunt, fruerentur & ditescerent? Nonne Dei Hominumq; fidem implorarent, ut hæc iis quibus ipsi ea legarunt restituerentur?

Here *Latimer* leaves him.

Nota.

Ingens sane est hæc Iniquitas!

Primo, In Deum & Christum. Christi enim patrimonium Christi Ecclesiæ ministrantibus deputatum, ab iis evertitur, & in ex-

traneos non miniſtrantes transfertur.

Secundo, In Eccleſiam quamq; particularem, quæ hiſce ſuis proventibus ſpoliatur; ac proinde doctos & inſignes paſtores & Miniſtros nanciſci nequit, ſed pauperes, miſellos, quin & ignorantes & inidoneos, qui quodvis ſtipendium acceptant, ut vivant. Quod ſi quando dignos nanciſcatur illi pro dignitate officium adminiſtrare, imo vivere nequeunt.

Tertio, In populum & fideles, qui ab hiſce Miſellis ita erudiri, corrigi, formari, & dirigi in vita Chriſtiana nequeunt, uti a doctis & cordatis erudirentur & dirigirentur; quare multorum ſalus periclitatur, imo de facto multi pereunt, & damnantur Miniſtrorum Eccleſiæ ignorantia, inexperientia, incuria, qui ſalvati fuiſſent, ſi Miniſtros dignos, quales poſcebant

Nota.

bant opes Ecclesiæ, nacti fuissent. Annon hasce animas, Christus in die judicii requiret ab hisce lucrionibus?

Quarto, In ipsos Fundatores, quorum ultima voluntas, ipsaq; Legata & donationes evertuntur, ut dixi; ipsi enim rogati dicerent, aliam prorsus fuisse suam mentem, nunquam se in hasce pensiones, imo, laceraciones & distractiones suarum oblationum consensisse, nunquam consensuros. Note.

Quinto, In Canones omnes antiquos, qui hasce pensiones vetant, statuuntq; ut non nisi justa & gravi de causa, præsertim bene de Ecclesia meritis, & emeritis assignentur, idq; ut habet communis mos, ea proportione, ut tertiam fructuum beneficii partem non superent.

Sexto, In Ecclesiam Universalem, cui ingens datur Scandalum.

Rident & ſubſannant Hæretici, ſic ubi vident haſce avaritiæ in Prælatis Eccleſiæ nundinationes. Gemunt fideles. Clerici imitantur, ut Paſtorum & Prælatorum exempla ſectentur, ac penſionibus ſimilibus inhient.

Septimo, In Epiſcopos & Patres omnes priſcos & ſanctos, quorum Sanctiones, vita & exempla violantur. Hæc lucra, has penſiones, non ſectatus eſt, imo in nullo ſuorum admiſit S. *Auguſt.* qui teſte *Poſſid.* in Epiſcopatu non opes, ſed animas quæſivit; ideoq; opes ſuas in pauperes erogavit: non S. *Gregor.* cujus liberalitatem & Eleemoſinas deprædicat Eccleſia Romana: non S. *Ambroſius*, non *Chryſoſtomus*, non *Baſilius*, non *Nazianzenus*, non *Athanaſius.* Patres in ea invehuntur, quaſi in Crimina, imo, Sacrilegia, eiſq; inhiantes, Sacrilegii accuſant: Tum

Idle Clergy guilty of Sacriledge.

Tum quia patrimonium Christi diripiunt; tum quia indignos & inidoneos se faciunt suo gradu, dignitate & officio: Officium enim eorum est verbo, & magis vita docere.

Dominus pars hæreditatis meæ & calicis mei, ille est, qui restituet hæreditatem meam.

Clericus enim a κλῆρος, id est, sors, dicitur, quod scilicet sortem non ambiat in terra, sed quod instar Levitarum & Sacerdotum veteris Testamenti; sors ejus sit dominus, a quo hæreditatem expectat in cœlo.

Clericus ergo profitetur se non quærere opes in terra, sed in cælo se cor habere fixum in Deo. Jam si quis lucris terrenis studeat, contrarium profitetur, clamat enim re ipsa cor suum non esse in æthere, sed in ære, sortem suam non esse Deum, sed Mammonam.

Rursum, officium eorum est, prædicare Regnum Cœlorum, quod Christus & Apostoli prædicarunt, ut scilicet homines a carne & terra ad spiritum & cœlum avocent; ut a superbia, gula, avaritia, homines ad humilitatem, temperantiam, opum contemptum traducant. Jam quomodo prædicabunt opes cœlestes, qui toti terrestribus inhiant? Quomodo oppugnabunt avaritiam, qui non nisi pensionibus accumulandis student? Quomodo æternitatem & bona æterna inculcabunt, qui non nisi temporalia & caduca sectantur?

Nota.

S. *Hilarius* Can. 4. in *Matth.* explicans illud Christi, Vos estis Sal terræ, ait, quod Apostoli & eorum Successores sint rerum cœlestium prædicatores, & æternitatis velut Satores, immortalitatem omnibus corporibus, quibus eorum

eorum ſermo aſperſus fuerit, conferentes. Merito igitur Sal terræ ſunt nuncupati, per doctrinæ virtutem ſalientes, æternitati corpora reſervantes. At quomodo æternitatis erunt Satores, qui toti temporalium ſunt Meſſores? Quomodo erunt Sal terræ, qui quaſi ſal infatuatum in terram & terrena converſi ſunt? qui ut ſubdit S. *Hilarius*, ſenſu accepti ſaporis amiſſo, vivificare corrupta non poſſunt, & projecti de Eccleſiæ promptuariis, cum iis quos ſalierint, pedibus incedentium proteruntur.

Deniq; in hos graviter invehitur S. Scriptura & Patres. Clamat *Zachar.* c.11. v.17. O Paſtor & Idolum, derelinquens Gregem, q. d. Videris eſſe populi Paſtor, ſed revera es Idolum & Larva paſtoris, es fictus & pictus, non vivus & verus paſtor, qui gregem

deseris, & te pascis. Pascentes semetipsos culpat S. *Judas*. Lex Apostoli est, qui in Sacrario operantur quæ de Sacrario sunt, edunt; & qui Altari deserviunt, cum Altari participant, 1 *Cor.* 9. 13. Qui ergo Sacrario & Altari non deserviunt, ex eo non edant, ex eo non vivant, nec deservientes stipendiis sibi constitutis defraudent, eaq; ad se transferant.

Apostoli (quorum hi sunt posteri) fidenter dicunt Christo, *Matth.* 19. Ecce nos reliquimus omnia, & secuti sumus te.

Quomodo hi relinquunt non omnia, sed sua, qui inhiant alienis? *Act.* 3. 6. S. *Petrus* ait claudo, petenti Eleemosynam; Argentum & Aurum non est mihi, quod autem habeo, hoc tibi do. Ac per hoc meritus est id, quod ait S. *Aug.* in *Psal.* 103. Dicens, prorsus totum mundum dimisit *Petrus*, & totum

mundum

mundum *Petrus* accepit: quasi nihil habentes, & omnia possidentes. Quomodo hæc dicent S. *Petri* assecla & Discipuli, qui immodice aurum auro, pensionem pensioni, beneficium beneficio, & quasi talpæ terram terræ accumulant?

Merito de his quæstus est S. Bonifacius, Germaniæ apostolus, & in Frisia Martyr, Anno Christi, 755. atq; ex eo Conc. Triburiense, C. 18. & habetur de Consecr. dist. 1. c. Vasa quibus, olim, inquit, sacerdotes aurei celebrabant in vasis ligneis, nunc sacerdotes lignei celebrant in vasis aureis. Et S. Gregor. *Hom* 17. in Evangel. Pensate, ait, Fratres, quantæ damnationis est, sine labore percipere mercedem laboris; quanti criminis, peccatorum pretia accipere, & nihil contra peccatum prædicando dicere.—

S. *Bernard*. Epist. 2. Ubi de his inter

inter alia dicit, quicquid præter necessarium victum, ac simplicem vestitum de Altari retines, tuum non est, Rapina est, sacrilegium est.

Note,

S. *Nazianz.* Apolog. 1. Spiritualis omnis prefecturæ, ait, finis est, privata utilitate neglecta, commodis aliorum inservire.

Fas est & ab hoste doceri.

Denique inter alia, de pensionibus ita sancit Concil. Tridentinum, *Sess.* 24. c. 13. Omnes Cathedrales Ecclesiæ, quarum redditus summā Ducatorum mille; & Parochiales quæ summam Ducatorum centum non excedunt nullis pensionibus aut reservationibus fructuum graventur.

O æterna veritas, vera sanctitas, sancta fœlicitas, illumina tenebras nostras, aperi oculos mentis nostræ, ut nulla nos seducat, nulla inquinet, nulla condemnet phylargyriæ vanitas. Eja, aspiret dies,

dies, & lux tua, & inclinentur umbræ. Infunde cordi nostro Justitiam, ut quæ Ecclesiæ sunt Ecclesiæ, quæ Dei sunt, Deo reddamus. Infunde continentiam, ut modico (pro modicâ enim viâ hujus vitæ modico opus est viatico) victu & amictu contenti, sobrie, juste, & pie vivamus in hoc seculo, beatam spem expectantes, & adventum Gloriæ magni Dei. Infunde Religionem & pietatem, ut non Mammonæ iniquo sed tibi domino nostro serviamus in sanctitate & justitiâ, omnibus diebus nostris.

Infunde Charitatem, ut animam magis diligamus quam arcam ut pauperes & inopes magis amemus, quam Aurum & Opes.

Infunde sapientiam, ut veras divitias ambiamus & coacervemus, quæ nobiscum perennent in cœlis, non vanas & mox perituras in terris.

Da

Da nobis ſic tranſire per bona temporalia, ut non amittamus æterna, Da, ut domos, nomen & familiam conſtruamus non apud homines brevi morituros, ſed apud te & S. Angelos, beatos & glorioſos, quæ in omnia ſecula durent & æternent. Da ut ſimus ſal terræ, & lux mundi, ut tam exemplo, quam verbo omnes trahamus ad te, eoſq; doceamus reipſa contemnere terrena, & amare cœleſtia, ut in magno illo decretorio mundi die, a te Judice audire mereamur, Euge Serve bone, quia in pauca fuiſti fidelis, ſuper multa te conſtituam, intra in gaudium Domini tui,

AMEN.

To

To the Reader.

Christian Reader,

Here is presented to thee some Gleanings out of the Labours of that eminent Instrument of Gods Glory, Bishop Latimer (*who may worthily be stiled our* English Luther.) *The times wherein he liv'd and preach't, and the enormities against which he strugled, bear so great a conformity with* ours, *that with a little variation, he seems to speak to us, both as to our Maladies and Remedy: Which as it was an Invitation to the transcribing of*

these

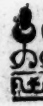
these Passages; so if thou be one that longest after the Peace and Purity of the Church, they will be found worthy of all acceptation; thou wilt here see a most Glorious Pattern of Zeal, Piety and Godly Simplicity, fit for the imitation of the Bishops and Ministers of this age.

Thou wilt find also our first Reformation (how much soever gloried in) not brought to its desired perfection, even by the Confession of one of the prime Reformers. That there are so many stops and pauses in the several pages, is not, because the rest that is omitted, is not worthy to be known, but meerly to avoid the trouble of transcribing, and prevent thy Charge, It is desired that these few Rivulets may entice thee to visit the Fountain, the Book it self; wherein as thou wilt prove the sincerity of these Collections, so thou wilt receive fuller satisfaction in any Obscurities,

ſcurities, occaſioned by this Brevity. The Reformation and Edification of the Church is the only Project of

Brevis eſſe laboro, obſcurus fio.

Biſhop *Latimer*



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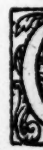

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THE Preaching Bishop Reproving Unpreaching Prelates.

Part of a Sermon that the Reverend Father in Christ Mr *Hugh Latimer* Bishop of *Worcester*, made to the Convocation of the CLERGY.

Luk. 16. 8. *Filii hujus seculi*, &c.

CHrist in this saying, touched the sloath and sluggishness of his, and did not allow the fraud and subtilty of other: neither was glad that it was indeed as he said,

but complained rather that it should be so; as many men speak many things, not that they ought to be so, but that they are wont to be so. Nay this grieved Christ, that the children of this world should be of more policy then the children of light; which thing was true in Christs time, and now in our time it is most true. Who is so blind but he seeth this cleerly, except perchance there be any that cannot discern the children of the world, from the children of light? The children of the world conceive and bring forth more prudently, and things conceived and brought forth, they nourish and conserve with much more policy, then do the children of light: Which thing is as sorrowfull to be said, as it seems absurd to be heard. When ye hear the children of the world, you understand the world as a father; for the world is father to many children, not by the first creation, but by imitation and love. He is not only a father, but also the son of another father. If you knew once his father, by and by ye shall know his children; for he that hath the devil

vil to his father, must needs have devillish children. The devil is not only taken for father, but also for Prince of the world, that is, of worldly folk. It is either all one thing, or else not much different, to say, children of the world, and children of the devil, according to that that Christ said to the Jews, *Ye are of your father the devil*; whereas undoubtedly he spake to the children of this world.——

Then this devil being such a one as can never be unlike himself; Loe, of Envy, his welbeloved *Lemmon* he begat the world, and after left it with Discord at Nurse: Which world after it came to mans state, had of many Concubines, many sons, he was so fecund a father, and had gotten so many children of Lady *Pride*, Dame *Gluttony*, Mistress *Avarice*, Lady *Lechery*, and of Dame *Subtilty*, that now hard and scant ye may find any corner, any kind of life, where many of his children be not: In Court, in Cowl's, in Cloisters, in Rochets, be they never so white, yea where shall ye not find them? Howbeit, they that be secular

and lay men, are not by and by children of the world; nor the children of light, that are called spiritual, are of the Clergy. No, no, as ye may find among the Laity many children of light, so among the Clergy (how much soever we arrogate these holy titles unto us, and think them only attributed to us; *Vos estis lux mundi, peculium Christi*, &c. ye are the light of the world, the chosen people of Christ, a Kingly Priesthood; an holy Nation, and such other) ye shall find many children of the world, because in all places the world getteth many children.——

Mat. 5.
1 Pet. 2.

These be our holy, holy men, that say they are dead to the world, when no men be more lively in worldly things, then some of them be. But let them be in profession and name farthest from the world, most alienate from it, yea so far, that they may seem to have no occupying, no kindred, no affinity, nothing to do with it; yet in their life and deeds they shew themselves no bastards, but right begotten children of the world, as those which the world long since had by his dear wife Dame

Hypo-

Hypocrisie; and since hath brought them up, and multiplied to more than a good many, encreasing them too much, albeit they swear by all He-Saints and She-Saints too, that they know not their Father nor Mother, neither the *world*, nor *hypocrisie*; as indeed they can semble and dissemble all things, which thing they might learn wonderful well of their Parents. I speak not of all religious men, but those that the world hath fast knit at his Girdle, even in the midst of their Religion.——

And I marvel, if there be not a great sort of Bishops and Prelates, that are Brethren German unto these; and as a great sort, so even as right-born, and worlds Children, by as good Title as they? But because I cannot speak of all, when I say Prelates; I understand Bishops, Abbots, Priors, Archdeacons, Deans and other of such sort, that are now called to this Convocation, as I see to intreat here of nothing, but of such matters as both appertain to the Glory of Christ, and to the wealth of the people of *England*; which thing I pray God they do as earnestly as they

ought. But it is to be feared, lest as Light hath many of her Children here, so the world hath sent some of his whelps hither. I know there can be no agreement betwixt these too, as long as they have minds so unlike, and so contrary Affections, and Judgments so utterly divers in all points: But if the children of this world be either moe in number, or more prudent than the children of Light, what then availeth us to have this Convocation? Had it not been better, we had not been called together at all? For as the children of the world be evil, so they breed and bring forth things evil, and yet there be moe of them in all places, or at least.——

And as now I much pass not how you were ingendred, or by what means ye were promoted to those dignities that ye now occupy, so it be honest, good and profitable, that ye in this your consultation shall do & ingender. The end of your Convocation shall shew what ye have done; the fruit that shall come of your Consultation, shall shew what generation ye be of. For what have ye done

done hitherto, I pray you, these seven years and moe? What have ye ingendred? What have ye brought forth? What fruit is come of your long and great Assembly? What one thing that the people of *England* hath been the better of an hair? or your selves either accepted before God, or better discharged toward the people committed unto your cure? For that the people is better learned and taught now, than they were in time past, to whether of these, ought we to attribute it, to your Industry, or to the Providence of God, and the foreseeing of the Kings Grace? Ought we to thank you, or the Kings Highness? Whether stirred other first, you the King, that ye might preach, or He you by his Letters, that ye should preach ofter? Is it unknown, think you, how both ye and your Curates were in a manner by violence enforced to let Books be made by prophane and Lay Persons, and sold abroad, and read for the Instruction of the People? I am bold with you, but I speak *Latine*, and not *English*; to the Clergy, not to the Laity. I speak to you being present,

Note, Doth not the King in his Declaration do so.

and not behind your backs. God is my witness, I speak whatsoever is spoken, of the good will that I bear you: God is my witness, which knoweth my heart, and compelleth me to say that I say.

Now I pray you, in Gods name, what did you, so great Fathers, so many, so long a season, so oft assembled together? What went you about? What would you have brought to pass; two things taken away? The one, That ye (which I heard) burned a dead man: The other, that ye (which I felt) went about to burn one being alive: Him, because he did, I cannot tell how, in his Testament withstand your profit; in other Points, as I have heard, a very good man, reported to be of honest life, while he lived, full of good works, good both to the Clergy & also to the Laity. This other, which truly never hurt any of you, ye would have raked in the coals, because he would not subscribe to certain Articles, that took away the Supremacy of the King: Take away these two noble Acts, and there is nothing else left, that ye went about, that I know, saving that I now remember,

ber, that somwhat ye attempted against *Erasmus*, albeit nothing as yet is come to light. Ye have oft sit in Consultation, but what have ye done? Ye have had many things in deliberation, but what one is put forth, whereby either Christ is more glorified, or else Christs people made more holy? I appeal to your own Conscience.

How chanced this? How came this thus? Because there were no children of Light, no children of God among you, which setting the world at naught, would study to illustrate the Glory of God, and thereby shew themselves Children of Light? I think not so: certainly, I think not so. God forbid, that all you which were gathered together under the pretence of Light, should be children of the world. Then why hapned this? why I pray you? Perchance either because the children of the world were more in number, in this your Congregation, as it oft hapneth, or at the least of more policy than the Children of Light in their Generation. VVhereby it might very soon be brought to pass, that those were much

more

more stronger, in gendring the evil, than these, in producing the good: The children of light have Policy, but it is like the policy of the Serpent, and is joyned with dovish simplicity; they ingender nothing but simply, faithfully, and plainly, even so doing all that they do. But the children of this world have worldly policy, foxly craft, lion-like cruelty, power to do hurt, more than either *Aspis* or *Basiliscus*, ingendring and doing all things fraudulently, deceitfully, guilfully.

The children of this world be like crafty Hunters, they be mis-named children of light, forasmuch as they so hate light, and so study to do the works of darkness. If they were the children of light, they would not love darkness. It is no marvel, that they go about to keep others in darkness, seeing they be in darkness, from top to toe overwhelmed with darkness, darker than the darkness of Hell. VVherefore it is well done, in all Orders of men, but especially in the Order of Prelates, to put a difference between the children of Light, and children of the world, because

cause great deceit ariseth in taking the one for the other. Great Imposture cometh, when they, that the common people take for the Light, go about to take the Sun and Light out of the world. But these be easily known, both by the diversity of minds, and also their Armors; for whereas the children of light are thus minded, that they seek——

These worldlings set little by such works as God hath prepared for our salvation, but they extol Traditions and works of their own invention: The Children of Light contrary. The worldlings, if they spy Profit, Gains or Lucre in any thing, be it never such a trifle, be it never so pernicious, they preach it to the people (if they preach at any time) and these things they defend with tooth and nail; they can scarce disallow the abuses of these, albeit they be intollerable, least in disallowing the abuse, they lose part of their profit. The Children of light contrary, put all things in their degree, best highest, the worst lowest. They extol things necessary, Christian, and commanded of God. They pull down will-

Note.

Note.

works

works feigned by men, and put them in their place. The abuse of all things they earnestly rebuke.—

O Glorious zeal!

Now to make haste, and to come somwhat nigher to the end, go ye to (good Brethren and Fathers) for the love of God, go ye to, and seeing we are assembled, let us do somthing whereby we may be known to be the children of light. Let us do somwhat, lest we which hitherto have been judged children of the world, seem even still to be so. All men call us Prelates; then seeing we be in council, let us so order our selves, that as we be Prelates in honour and dignity, so we may be Prelates in holiness, benevolence, diligence and sincerity. All men know, that we be here gathered, and with most fervent desire they can, hale, breath and gape for the fruit of our Convocation. As our Acts shall be, so they shall name us, so that it now lieth in us, whether we will be called Children of the world or children of the light. Wherefore lift up your heads (Brethren) and look about with your eyes, spy what things are to be reformed in the Church of *England*.—

Excellent Counsel fit to be taken by this Convocation.

How

How think you by the Ceremonies, that are in *England*, oftentimes with no little offence of weak consciences continued, more often with superstition so defiled, and so depraved, that you may doubt whether it were better for them to tarry still, or utterly to take them away? have not our fore-Fathers complained of the Ceremonies, of the superstitions, and estimation of them? do ye see nothing in our Holy-dayes? of the which very few were made at the first, and they to set forth goodness, virtue, and honesty. But sithence, there is neither mean or measure in making new Holy-dayes: as who say this one thing in serving of God, to make this Law that no man may work. But what do the people on these Holy-dayes, do they give themselves to godliness, or else ungodliness? See you nothing Brethren? if you see not, God seeth: God seeth all the whole Holy-dayes to be spent miserably in drunkenness, in glossing, in strife, in envie, dansing, dicing, idleness, and gluttony. Thus men serve the Devil, for God is not thus served, albeit ye say ye serve God;

Note.

Note.

Was it not so of late.

God; no the Devil hath more service done unto him in one Holy-day then on many working dayes; let all these abuses be counted as nothing, who is he that is not sorry to see in so many Holy-dayes rich and wealthy Persons to flow in delicates, and men that live by their travel, poor men to lack necessary meat and drink for their Wives and Children, and that they cannot labour upon the Holy-dayes, except they will be cited, and brought before our Officials. Were it not the office of good Prelates, to consult upon these matters and to seek some remedy for them? Ye shall see (my Brethren,) ye shall see once what will come of this our winking.

This winking caused God to open his eyes, and so sorely to visit us as of late.

What think ye of these images. ----

If there be nothing to be amended abroad, concerning the whole, let every one of us make one better. If there be nothing at home or abroad to be amended and redressed; My Lords, be ye of good cheer, be merry: and at the least because we have nothing else to do, let us reason the matter how we may be richer; let us fall to some pleasant communication; after let us go

Home,

Home, even as good as we came hither, that is right begotten Children of the World, utterly Worldlings. And while we live here let us all make boon cheer. For after this life there is small pleasure, little mirth for us to hope for, if now there be nothing to be changed in our factions. Let us say, not as St. *Peter* did: Our end approacheth nigh, this is an heavy hearing, but let us say as the evil Servant said: It will be long ere my Master come. This is pleasant; let us beat our fellow Servants: let us eat and drink with Drunkards. Surely as oft as we do not take away the abuse of things, so oft we beat our fellows. As oft as we give not the people their true food, so oft we beat our fellows. As oft as we let them dye in superstition, so oft we beat them. To be short, as oft as we blind, lead them blind, so oft we beat, and grievously beat our fellows. When we welter in pleasures and idleness, then we eat and drink with Drunkards.

1 Pet. 4.

But God will come, God will come, he will not tarry long away. He will come upon such a day as we nothing look for him;

him; and at such an hour as we know not. He will come and cut us in pieces. He will reward us as he doth the Hypocrites. He will set us where wailing shall be, my Brethren, where gnashing of Teeth shall be, my Brethren. And let here be the end of our Tragedy, if ye will. These be the delicate dishes, prepared for the world's well-beloved Children. These be the wafers and junckets provided for worldly Prelates, wailing and gnashing of Teeth: Can there be any mirth, where these two courses last all the Feast? Here we laugh, there we shall weep; our Teeth make merry here, ever dashing in delicates, there we shall be torne with Teeth, and do nothing but gnash and grinde our owne: To what end have we excelled others in policy: what have we brought forth at last? Ye see Brethren what sorrow, what punishment is provided for you, if you be worldlings? if ye will not thus be vexed, be ye not the Children of the world: if ye will not be the Children of the world, be not stricken with the love of worldly things, leane

not

not upon them, if ye will not dye eternally, live not worldly. Come, go to; leave the love of your profit, ſtudy for the glory and profit of Chriſt, ſeek in your Conſultations, ſuch things as pertain to Chriſt, and bring forth ſomething at laſt that may pleaſe Chriſt. Feed ye tenderly with all diligence the Flock of Chriſt. Preach truly the word of God, love the Light, walk in the Light: and ſo be ye the Children of Light while ye are in this world; that ye may ſhine in the world that is to come bright as the Sun, with the Father, the Son and the Holy Ghoſt; To whom be all Honour, praiſe and Glory. *Amen.*

Let the Biſhops learn their duty from this bleſſed Saint.

Part of a Sermon preached by Mr. Hugh Latimer *at* Paul's *Church in* London, *the Title of which Sermon is* The Plough.

I Told you in my firſt Sermon (honourable Audience) that I purpoſed to declare unto you two

Things. The one, what seed should be sowen in Gods Field, in Gods Plough-Land.

And the other who should be the Sowers. That is to say, what Doctrine is to be taught in Christ's Church and Congregation, and what men should be the Teachers and Preachers of it. The first part I have told you in three Sermons past, in which I have essayed to set forth my Plough, to prove what I could do. And now I shall tell you who be the Plowers; for Gods VVord is a Seed to be sowen in Gods Field, that is, the faithful Congregation, and the Preacher is the Sower. As it is in the Gospel, *Exivit qui seminat seminare semen suum.* He that soweth, the Husbandman, the Ploughman went forth to sow his Seed, so that a Preacher is resembled to a Plowman, as it is in another place; no man that putteth his hand to the Plough and looketh back, is apt for the Kingdom of God. That is to say, let no Preacher be negligent in doing his office. Albeit this is one of the places that hath been racked, as I told you of racking Scriptures.

Math. 13. 3.

tures. And I have been one of them my self, that have racked it, I cry God mercy for it, and have been one of them that have believed and have expounded it against religious persons that would forsake their Order which they had professed, and would go out of their Cloyster: Whereas indeed it toucheth not *Monkery*, nor maketh any thing at all for any such matter. But it is directly spoken of diligent preaching of the Word of God: For preaching of the Gospel is one of Gods Plough-works; and the Preacher is one of Gods ploughmen: Ye may not be offended with my similitude, in that I compare preaching to the labour and work of plowing, and the Preacher to a plow-man. Ye may not be offended with this my similitude; for I have been slandered of some persons for such things. It hath been said of me, Oh *Latimer!* nay, as for him, I will never believe him while I live, nor trust him, for he likened our ever blessed *Lady* to a *Saffron-Bag*; where indeed I never used that similitude.—

But in case I had used this similitude, it had not been to be reproved, but

might have been without reproach: For I might have said thus; as the Saffron-Bag that hath been full of Saffron, or hath had Saffron in it, doth ever after savour and smell of the sweet Saffron that it contained: So our Blessed Lady, which conceived and bare Christ in her womb, did ever after resemble the manners and vertues of that precious Babe which she bare. And what had our Blessed Lady been the worse for this?——

Ye may not then I say, be offended with my similitude, because I liken Preaching to a Plow-mans labour, and a Prelate to a Plow-man.

But you will now ask me, whom I call a Prelate? A Prelate is that man, whosoever he be, that hath a Flock to be taught of him, whosoever hath any spiritual Charge in the faithful Congregation, and whosoever he be that hath Cure of souls.

And well may the Preacher and Plow-man be likened together, First, For their Labour in all seasons of the Year; for there is no time in the year, in which the Plow-man hath not some special

ſpecial work to do; as in my Country, in *Leiceſterſhire*, the Plow-man hath a time to ſet forth his Plow, and other times for other neceſſary works to be done.

And then alſo they may be likened together, for the diverſity of works, and variety of Offices that they have to do.

For as the Plow-man firſt ſetteth forth his Plow, and then tilleth his Land, and breaketh it in Furrows, and ſomtime ridgeth it up again; and at another time harroweth it, and clotteth it, and ſomtime dungeth and hedgeth it, diggeth it and weedeth it, purgeth it, and maketh it clean: So the Prelate, the Preacher, hath many, divers Offices to do.

He hath a buſie work to bring Pariſhioners to a right Faith, as *Paul* calleth it; and not a ſwerving Faith, but to a Faith that embraceth Chriſt, and truſteth to his Merits, a lively Faith, a juſtifying Faith, a Faith that maketh a man righteous without reſpect of works as ye have it very well declared in the Homily. He hath then a buſie work, I ſay,

Prelates have a buſie work to do.

say, to bring his Flock to a right Faith, and then to confirm them in the same Faith; now casting them down with the Law and threatnings of God for sin; now ridging them up again with the Gospel, and the Promises of Gods Favour; now weeding them, by telling them their Faults, and making them forsake sin; now clotting them by breaking their stony hearts, and by making them supple-hearted, and making them to have hearts of flesh, that is, soft hearts, and apt for Doctrine to enter in; now teaching to know God rightly, and to know their duty to God and to their Neighbours; now exhorting them, when they know their duty, that they do it, and be diligent in it; so that they have a continual work to do. Great is their Business, and therefore great should be their Hire. They have great Labours, and therefore they ought to have good Livings, that they may commodiously feed their Flock: For the Preaching of the Word of God unto the People, is called Meat: Scripture calleth it Meat, not Strawberries, that come but once a year, and tarry not

Strawberry Preachers once or twice a year.

not long, but are soon gone; but it is Meat, it is no Dainties. The people must have meat that must be familiar and continual, and daily given unto them to feed upon. Many make a Strawberrie of it, ministring it but once a year; but such do not the Office of good Prelates: For Christ saith, *Quis (putas) est Servus prudens & fidelis? Qui dat cibum in tempore.* Who, think you, is a wise man, a faithful servant? He that giveth meat in due time: So that he must at all times convenient preach diligently: Therefore saith he, Who, trow you, is a Faithful Servant? He speaketh it, as though it were a rare thing to find such a one; and as though he should say, there be but a few of them to find in the world: And how few of them there be throughout this Realm, that give meat to their Flocks, as they should do, the Visitors can best tell: Too few, too few, the more is the pity, and never so few as now.

By this it appeareth, that a Prelate, or any that hath cure of souls, must diligently and substantially work and labour: Therefore saith *Paul* to *Timo-*

1 Tim. 3. 1 thy, *Qui Episcopatum desiderat, hic bonum opus desiderat.* He that desireth to have the Office of a Bishop or Prelate, that man desireth a good work: Then if it be a good work, it is work; ye can make but a work of it. It is Gods work, Gods Plow, and that Plow God would have still going: Such then as loyter, and live idly, are not good Prelates or Ministers. And of such as do not preach and teach, God saith by his Prophet *Jeremy, maledictus qui facit opus Dei fraudulenter*, guilfully or deceitfully; some Books have *negligenter*, negligently or slackly. How many such Bishops, how many such Prelates (Lord for thy mercy) are there now in *England?* And what shall we in this case do? Shall we company with them? O Lord, for thy mercy shall we not company with them? O Lord, whither shall we flee from them? But cursed be he that doth the work of God negligently, or guilfully: A sore word for them that are negligent in discharging their Office, or have done it fraudulently; for that is the thing that maketh the people ill, But true it must be that Christ saith,

Idle Ministers make evil people.

faith: *Multi sunt vocati, pauci vero Electi*, many are called, but few chosen. Here I have an occasion by the way, somewhat to say unto you; yea, for the place that I alleadged unto you before out of *Jeremy*. And it was spoken of a spiritual work of God, a work that was commanded to be done, and it was of shedding-blood, and destroying the Cities of *Moab*. For (saith he) cursed be he that keepeth back his Sword from shedding of blood. As *Saul* when he kept back his Sword from shedding of blood (at what time he was sent against *Amalek*) was refused of God, for being disobedient to Gods Commandments, in that he spared *Agag* the King: so that, that place of the Prophet was spoken of them that went to the destruction of the Cities of *Moab*, among the which there was one called *Nebo*, which was much reproved for Idolatry, Superstition, Pride, avarice Cruelty, Tyranny, and for hardness of Heart, and for these sins was plagued of God and destroyed.

Math. 11.

Ier. c. 48.

Now what shall I say of these rich Citizens of *London*? what shall we say

of

of them? shall I call them proud men of *London*, malicious men of *London*, merciless men of *London*? No, no, I may not say so, they will be offended with me then; yet must I speak, for is there not reigning in *London*, as much pride, as much covetousness, as much cruelty, as much oppression, as much superstition, as was in *Nebo*? Yes I think, and much more too. Therefore I say repent O *London*, repent, repent. Thou hearest thy faults told thee, amend them, amend them. I think if *Nebo* had the preaching that thou hast, they would have converted.

● *London* see thy self in this glass.

What would he have said if he had seen so many eminent Ministers as are now in *London*?

And you Rulers and Officers, be wise and circumspect, look to your charge, and see you do your duties, and rather be glad to amend your ill living, than to be angry when you are warned and told of your fault; what a doe there was made in *London* at a certain man, because he said (and indeed at that time on a just occasion) Burgesses (quoth he) nay Butter-flies. Lord! what a doe there was for that word. And yet would God they were no worse then Butterflies. Butterflies do but

their

their nature, the Butterflie is not covetous, is not greedy of other mens goods, is not full of envy and hatred, is not malicious, is not cruel, is not mercilefs. The Butterflie glorieth not in her own deeds, nor preferreth the traditions of men before Gods Word, it committeth not Idolatry, nor worshipperh falfe Gods; but *London* cannot abide to be rebuked, fuch is the nature of men, if they be pricked they will kick, if they be rubbed on the gall, they will winch: but yet they will not amend their faults, they will not be ill fpoken of. But how fhall I fpeak well of them? if you could be content to follow the Word of God, and favour good Preachers, if you could bear to be told of your faults, if ye could amend them when ye hear of them, if ye would be glad to reform what is amifs: If I might fee any fuch inclination in you, that you would leave to be mercilefs, and begin to be charitable, I would then hope well of you, I would then fpeak well of you. But *London* was never fo ill as it is now. In times paft, men were full of pity and

Note.

Look to it Citizens.

Is this amended at this day.

and compassion; but now there is no pitty, for in *London* their Brother shall die in the streets for cold, he shall lie sick at the door between stock and stock, I cannot tell what to call it, and perish there for hunger, was there any more unmercifulness in *Nebo*? I think not.

Iniquity aboundeth and love waxeth cold.

In times past, when any rich men died in *London*, they were wont to help the poor Scholers of the Universities with exhibition. When any man died, they would bequeath great sums of money toward the relief of the poor. When I was a Scholer in *Cambridge* my self, I heard very good report of *London*, and knew many that had relief of the rich men of *London*, but now I can hear no such good report, and yet inquire of it, and hearken for it; but now charity is waxen cold, none helpeth the Scholer, nor yet the poor.

Oh shame.

And in those dayes, what did they when they helped the Scholers: *Marry*, they maintained and gave them livings that were very Papists and professed the Popes Doctrine; and now that the know-

knowledge of Gods Word is brought to light, and many earneſtly ſtudy and labour to ſet it forth, now almoſt no man helpeth to maintain them.

O *London*, *London*, repent, repent, for I think God is more diſpleaſed with *London*, then ever he was with the City of *Nebo*. Repent therefore, repent *London*, and remember that the ſame God liveth now that puniſhed *Nebo*, even the ſame God and none other, and he will puniſh ſin as well now as he did then, and he will puniſh the iniquity of *London* as well as he did them of *Nebo*. Amend therefore. Hearken *London*.

And ye that be Prelates look well to your Office, for right prelating is buiſy labouring, and not lording. Therefore preach and teach, and let your Plough be going. Ye Lords I ſay that live like Loiterers, look well to your Office, the Plough is your Office and Charge, if you live idle and loiter, you do not your duty, you follow not your vocation, let your Plough therefore be going and not ceaſe, that the ground may bring forth fruit. Hear ye Biſhops.

But now me thinketh I hear one ſay unto

unto me, wot you what you say? is it a work? is it a labour? how then hath it hapned, that we have had so many hundred years, so many unpreaching Prelates, lording Loiterers, and idle Ministers?

Ye would have me here to make answer, and to shew the cause hereof?

Nay, this Land is not for me to plough, it is too stony, too thorny too hard for me to plow. They have so many things that make for them, so many things to say for themselves, that it is not for my weak team to plough them. They have to say for themselves long customes, ceremonies, & authority, placing in Parliament, and many things more. And I fear me this Land is not yet ripe to be plowed.

Note.

For as the saying is, it lacketh withering: this Geare lacketh withering, at leastwise it is not for me to plow.

Prelacy hath lain a withering this 20 years. It is hopd it will not be so churlish as formerly.

For what shall I look for among Thorns but pricking and scratching? what among Stones but stumbling? what (I had almost said) among Serpents but stinging?

But this much I dare say, that since lording

lording and loitering hath come up, Note.
preaching hath come down, contrary to the Apostles times, for they preached and lorded not; and now they lord and preach not.

For they that be Lords will not go to plough; it is no meet office for them, it is not seeming for their Estate. Thus came up lording loiterers, thus crept in un-preaching Prelates; and so have they long continued; for how many unlearned Prelates have we now at this day?

And no marvel, for if the Ploughmen that now be, were made Lords, they would clean give over ploughing, they would leave off their labour, and fall to lording too outright, and the Ploughstand. And then both Ploughs not walking, nothing should be in the common-weal but hunger.

For ever since the Prelates were made Lords and Nobles, the Plough standeth, there is no work done, the people starve.

They hawk, they hunt, they card, they dice, they passime in their Prelacies with gallant Gentlemen, with

their

their dancing minions, and with their fresh Companions. So that ploughing is set aside; And by their lording and loitering preaching and ploughing is clean gone.

And thus if the Ploughmen in the Country, were as negligent in their Office as Prelates be, we should not long live for lack of sustenance. -------

But they that will be true Ploughmen must work faithfully for Godssake, for the edifying of their Brethren. And as diligently as the Husbandman ploweth for the sustentation of the body: so diligently must the Prelates and Ministers labour for the feeding of the Soul.

Both the Ploughs must be still going, as most necessary for man.

And wherefore are Magistrates ordain'd, but that the tranquility of the Common-weal may be confirm'd limiting both Ploughs.

But now for the fault of unpreaching Prelates, me-think I could guess what might be said for excusing of them.

They are so troubled with Lordly living, they be so placed in Palaces, couched

couched in Courts, ruffling in their rents, dancing in their Dominions, burdened with Ambassages, pampring of their panches, like a Monk that maketh his Jubilee, mounching in their mangers; and molling in their gay Mannors and mansions; and so troubled with loitering in their Lordships that they cannot attend it. Note.

They are otherwise occupied, some in Kings matters, some are Ambassadours, some of the privy Counsel, some to furnish the Court, some are Lords of the Parliament, some are Presidents and Comptrollers of Mintes.

Well, well, Is this their duty? Is this their Office? Is this their calling? should we have Ministers of the Church to be Comptrollers of the Mintes? Is this a meet Office for a Priest that hath cure of Souls, is this his charge?

I would here ask one question: I would fain know who controlleth the Devil at home at his Parish, while he comptrolleth the Mint? If the Apostles might not leave the Office of preaching

to be Deacons, shall one leave it for minting?

In this behalf, I must speak to *England*; Hear my Country *England*, as *Paul* said, in his first Epistle to the *Corinthians* chapt. 6. For *Paul* was no sitting Bishop, but a walking and a preaching Bishop: But when he went from them, he left there behind him the Plough going still, for he wrote unto them, and rebuked them for going to Law, and pleading their causes before Heathen Judges. *I speak, saith he, to your shame, is there not* a Wiseman, &c.

So *England*, I speak it to thy shame, is there never a Noble man to be a Lord President, but it must be a Prelate? is there never a Wiseman in the Realm to be a Comptroller of the Mint? I speak it to your shame, I speak to your shame: if there be never a Wiseman, make a Water-bearer, a Tinker, a Cobler, a Slave, a Page Comptroller of the Mint. Make a mean Gentleman a Groom, a Yeoman, make a poor begger Lord President.

Thus

Thus I speak, not that I would have it so, but to your shame, if there be never a Gentleman meet nor able to be Lord President.

For why are not the Noblemen and Young Gentlemen of *England*, so brought up in knowledge of God and in learning, that they may be able to execute Offices in the Commonweal? Note.

The King hath a great many of Wards, and I trow there is a Court of Wards, why is not there a School of Wards, as well as there is a Court for their Lands; why are they not set in Schools where they may learn? or why are not they sent to the Universities, that they may be able to serve the King when they come to age.

If the Wards and Young Gentlemen were well brought up in learning and in the knowledge of God, they would not when they come to age so much give themselves to other vanities. And if the Nobility were well trained in Godly learning, the people would follow the same train. For truly, such as the Noblemen be such will the Note.

people be, and now the only cause why Noblemen be not made Lord Presidents, is because they have not been brought up in learning.

Therefore, for the love of God, appoint Teachers and School-masters, you that have charge of Youth, and give the Teachers Stipends worthy their pains, that they may bring them up in Grammer, in Logick, in Rhetorick, in Philosophy, in the civil Law, and in that which I cannot leave unspoken of, the Word of God.

It is as unmeet a thing for Bishops to be Lord Presidents, or Priests to be Minters, as it was for the Corinthians to plead Matters of Variance before Heathen Judges. It is also a slander to the Noblemen, as though they lacked wisdome and learning, to be able for such Offices, or else were no men of conscience, and not meet to be trusted.

Note this ye Nobles.

A Prelate hath a charge and cure otherwise, and therefore he cannot discharge his duty, and be a Lord President too; for a Presidentship requireth a whole man, and a Bishop cannot be two men.

A

A Bishop hath his Office, a flock to teach, to look unto; and therefore he cannot meddle with another Office, which alone requireth a whole man. He should therefore give it over to whom it is meet, and labour in his own business, as *Paul* writeth to the Thessalonians: Let every man do his own business, and follow his calling. Let the Priest preach, and the Nobleman handle the temporal matters. *Moses* a marvellous man, a good man, *Moses* was a wonderful fellow, and did his duty, being a married man; we lack such as *Moses* was. VVell, I would all men would look to their duty, as God hath called them, and then we should have a flourishing Christian Common-weal.

And now I would ask a strange question? who is the most diligent Bishop and Prelate in all *England*, that passeth all the rest in doing his Office?

I can tell, for I know him who it is, I know him well. But now I think I see you listning, hearkning, that I should name him. There is one that passeth

all the other, and is the most diligent Prelate and Preacher in all *England*: And will ye know who it is? I will tell you, it is the Devil: He is the most diligent Preacher of all other, he's never out of his Diocess, he is never from his Cure, you shall never find him unoccupied, he is ever in his Parish, he keepeth residence at all times, ye shall never find him out of the way; call for him when you will, he is ever at home, the diligentest Preacher in all the Realm, he is ever at his Plow, no Lording nor Loytering can hinder him, he is ever applying his business, you shall never find him idle, I warrant you.

The Devil a busie Preacher.

And his Office is to hinder Religion, to maintain Superstition, to set up Idolatry, to teach all kind of Popery. He is ready as can be wished for, to set forth his Plow, to devise as many ways as can be, to deface and obscure Gods Glory.

Satan the great hinderer of Religion.

Where the Devil is resident, and hath his Plow going, there away with Books, and up with Candles, away with Bibles, and up with Beads, away with the Light of the Gospel, and up with the

Note.

the Light of Candles, yea, at Noondaies.

Where the Devil is resident, that he may prevail, up with all Superstition and Idolatry, Censing, Painting of Images, Candles, Palms, Ashes, Holy water, and new Service of mens devising, as though men could invent a better way to honour God with, than God himself hath appointed. Note.

Down with Christ's Cross, up with Purgatory Pick-Purse, up with him, the Popish Purgatory, I mean.

Away with Cloathing the Naked, the Poor and Impotent; up with decking of Images, and gay garnishing of stocks and stones.

Up with mans Traditions and his Laws, down with Gods Traditions, and his most holy Word.

Down with the old Honour due to God, and up with the new gods honour.——

But here some men will say to me, What Sir, are ye so privy of the Devils Counsel, that ye know all this to be true?

Truly I know him too well, and have obeyed

obeyed him a little too much, in condescending to some Follies. And I know that he is ever occupied, and ever busie, in following his Plow. I know
1 Pet. 5. by St *Peter*, which saith of him, *Sicut Leo rugiens circuit, quærens quem devoret*: He *goeth about like a roaring Lion, seeking whom he may devour.* I would have this Text well viewed. —

There was never such a Preacher in *England* as he is: Who is able to tell his diligent Preaching? who every day and every hour laboureth to sow Cockle and Darnel, that he may bring out of form, and out of estimation, and room, the Institution of the Lords Supper, and Christ's Cross. ——

Pope the Devils Chaplain

The Devil by the help of that *Italian* Bishop yonder, his Chaplain, hath laboured by all means that he might, to frustrate the Death of Christ, and the Merits of his Passion. And they have devised for that purpose, to make us believe in other vain things; as to have Remission of sins for praying on Hallowed Beads, for drinking of the Backhouse Bole, as a Canon of *Walton* Abbey once told me, that whensoever they

put

put their Loaves of Bread into the Oven, as many as drank of the Pardon-Bole, should have pardon for drinking of it. A mad thing, to give pardon to a Bole!——

Wo worth thee, O Devil, wo worth thee, that hast prevail'd so far, and so long, that hast made *England* to worship false gods, forsaking Christ their Lord; wo worth thee Devil, wo worth thee Devil, and all thy Angels.——

When the Kings Majesty, with the Advice of His Honourable Council, goeth about to promote Gods Word, and to set an Order in matters of Religion, there shall not lack *Blanchers*, that will say, as for Images, whereas they have been used to be Censed, and to have Candles offered unto them, none be so foolish to do it to the Stock or Stone, or to the Image it self, but it is done to God and his Honour before the Image. And though they should abuse it, these *Blanchers* would be ready to whisper the King in the ear, and to tell him, that this Abuse is but a small matter; and that the same, with all other Abuses in the Church, may be reformed.

Note.

Why our reformation is so imperfect

ed easily; it is but a little Abuse, say they, and it may be easily amended. But it should not be taken in hand at the first, for fear of trouble or further Inconveniences; the People will not bear sudden Alterations, and Insurrection may be made after sudden Mutations, which may be to the great Harm and Loss of the Realm: Therefore all shall be well, but not out of hand, for fear of further business.

Note this well.

These be the *Blanchers* that have hitherto stopped the Word of God, and hindred the true setting forth of the same. There be so many put offs, so many put by's, so many respects and considerations of worldly wisdom.

Note.

And I doubt not, but there were *Blanchers* in the old time, to whisper in the ear of good King *Hezekiah*, for the maintenance of Idolatry done to the *Brazen Serpent*, as well as there has been now of late, and be now, that can blanch the abuse of Images as other like things: But good King *Hezekiah* would not be so blinded, he was like to *Apollo*, fervent in Spirit, he would give no ear to these *Blanchers*, he was not moved

ved with these worldly respects, with these prudent Considerations, with these Policies, he feared not Insurrections of the people.

He feared not, lest his people would not fear the Glory of God; but he (without any of these respects, or Policies, or Considerations) like a good King, for Gods sake, and for Conscience sake, by and by plucked down the *Brazen Serpent*, and destroyed it utterly, and beat it to powder: He out of hand did cast out all Images, he destroyed all Idolatry, and clearly did extirpate all Superstition. Note.

He would not hear these *Blanchers*, and worldly wise men, but without delay followeth Gods Cause, and destroyeth all Idolatry out of hand.

This did good King *Hezekiah*, for he was like *Apollo*, fervent in spirit, and diligent to promote Gods Glory.

And good hope there is, that it shall be likewise here in *England*; for the Kings *Majesty* is so brought up in knowledge, vertue and godliness, that it is not to be mistrusted, but that we shall have all things well, and that the

Glory

Note, Who hindred a more perfect reformation.

Glory of God shall be spread abroad through all parts of the Realm, if the Prelates will diligently apply their Plow, and be Preachers rather than Lords.

But our *Blanchers* which will be Lords, and no Labourers, when they are commanded to go and be resident upon their Cures, and preach in their Benefices, they will say;

What! I have set a Deputy there, I have a Deputy that looketh well to my Flock, who shall discharge my duty. A Deputy (quoth he) I looked for that word all this while. And what a Deputy must he be, trow ye? Even one like himself, he must be a Canonist, that is to say, one that is brought up in the study of Popes Laws and Decrees, one that will set forth Papistry as well as himself, and one that will maintain all Idolatry and Superstition, and one that will nothing at all, or else very weakly, resist the Devils Plow; yea, happy it is, if he take no part with the Devil; and where he should be an enemy to him, it is well, if he take not the Devils part against Christ.

Little hope of good by Curates.

But

But in the mean time, the Prelates take their pleasures, they are Lords, and no Labourers; but the Devil is diligent at his Plow, he is no unpreaching Prelate, he is no Lordly Loyterer from his Cure, but a busie Plow-man; so that amongst all the Prelates, and among all the pack of them that have Cure, the Devil shall go for my money; for he still applieth his Business. Therefore ye *Unpreaching Prelates*, learn of the Devil to be diligent in doing your Office. Learn of the Devil: And if ye will not learn of God and good men, for shame learn of the Devil; *ad erubescentiam vestram dico*, I speak it for your shame, if you will not learn of God nor good men, to be diligent in your Office, learn of the Devil.

Howbeit there is now very good hope, that the Kings Majesty being by the help of good governance of his most Honourable Counsellors, trained and brought up in Learning and Knowledge of Gods Word, will shortly provide a remedy, and set an order herein; which thing, that it may so be, let us pray for him; pray for him good people, pray

for

for him, ye have great cause and need to pray for him, *Amen.*

Part of the First Sermon Preached by the Reverend Father, Master Hugh Latimer, *before our Late Soveraign Lord, of Famous memory, King* Edward *the Sixth, within the Preaching place in the Palace at* Westminster, 1549. *the Eight of* March.

Rom. 15. Quæcunq; scripta sunt, ad nostram doctrinam scripta sunt.

IN Taking this Part of Scripture, (most Noble Audience) I played as a Truant, which when he is at School, will chuse a Lesson wherein he is perfect, because he is loath to take pain in studying a new Lesson, or else feareth stripes for his sloathfulness. In like man-

ner

ner I might seem now in my old age, to some men, to take this part of Scripture; because I would wade easily away therewith, and drive my matter at my pleasure, and not to be bound to a certain Theam.

But ye shall consider that the foresaid words of *Paul* are not to be understood of all Scriptures, but only of those which are of God written in Gods Book, and all things which are therein, are written for our Learning. The Excellency of this word, is so great, and of so high dignity, that there is no earthly thing to be compared do it.

Excellency of Gods Word.

The Author thereof is great, that is, God himself, Eternal, Almighty, everlasting. The Scripture because of him, is also Great, Eternal, most Mighty, and Holy.

There is no King, Emperor, Magistrate and Ruler of what state soever they be, but are bound to obey this God, and to give credence unto his Holy Word, in directing their steps ordinately according to the same Word: Yea truly, they are not only bound to obey Gods Book, but also the Ministry

of

of the same, so far as he speaketh sitting in *Moses* Chair.——

For in this world God hath two Swords, the one is a Temporal Sword, the other a Spiritual.——

The King correcteth Transgressors with the Temporal Sword, yea, the Preacher, if he be an Offender. But the Preacher cannot correct the King, if he be a Transgressor of Gods Word, with the Temporal Sword: But he must correct and reprove him with the Spiritual Sword, fearing no man, setting God only before his eyes, under whom he is a Minister, to supplant and root up all Vice and Mischief by Gods Word.——

Therefore let the Preacher teach, reprove, amend and instruct in Righteousness, with the Spiritual Sword, fearing no man, though death should ensue.

Hear ye Preachers

Ex.5.6,7. Thus *Moses* did reprove *Pharaoh*.——

Thus *Micheas* did not spare to blame King *Ahab*, for his wickednes, and to prophesie of his destruction, contrary unto many False Prophets.——

1 Kin.22.

These foresaid Kings being admonished

shed by the Ministers of Gods Word, because they vvould not follovv their godly Doctrine, and correct their lives, came unto utter destruction.——

Let the Preacher therefore never fear to declare the Message of God unto all men: And if the King vvill not hear them, then the Preachers may admonish and charge them vvith their duties, and so leave them to God, and pray for them. Note.

But if the Preachers digress out of Christs Chair, and shall speak their owvn phantasies, then in stead of vvhatsoever they bid you observe, that observe and do.

Change into these vvords followving, *Beware of False Prophets*, change, *quæcunq; jusserint*, into *Cavete à Fermento Pharisæorum.*—— Mat. 23. 3. Luk. 12. 1

All things written in Gods Book, are most true, and profitable for all men; for in it is contained meet matter for Kings, Princes, Rulers, Bishops, and for all Estates: Wherefore it behoveth every Preacher, somvvhat to accomodate himself and his matter to the Comfort and Amendment of the Audi- Let court preachers note this.

ence to which he declareth the Message of God.

If he preach before a King, let his matter be concerning the Office of a King, if before a Bishop,——

I have thought it good to intreat upon these words following, which are written in the seventeenth Chapter of *Deuteronomy*, from Verse 14. downwards.——

As the Text doth rise, I will touch and go a little in every place.——

To have a King, the *Israelites* did with much importunity call unto God, and God long before promised them a King, and they were fully certified thereof, that God had promised that thing: For unto *Abraham* he said, *Gen.*17.6. *Kings shall come out of thee.* These words were spoken long before the Children of *Israel* had any King; notwithstanding here yet God prescribed unto them an Order, how they should chuse their King, and what manner of man he should be, where he saith, *When thou shalt come*, &c.

As who should say, O ye Children of *Israel*, I know your nature right well,-

well,---I know that thou wilt chuse a King to reign over thee, and to appear glorious in the face of the world, after the manner of the Gentiles: But because thou art stiffe-necked, wild, and art given to walk without a Bridle or Line, therefore now I will prevent thy evil and beastly Manners, I will hedge strongly thy way, I will make a durable Law which shall compell thee to walk ordinately, and in a plain way, that is, thou shalt not chuse thee a King after thy Will and phantasie, but after me, thy Lord and God.

Thus God conditioned with the Jews, that their King should be such a one as He himself would choose them.

This was not much unlike a bargain that I heard of late, should be betwixt two friends for a Horse, the Owner promised the other should have the Horse if he would, the other asked the price, he said 20. Nobles; The other would give him but four pounds; the Owner said he should not have it then, the other claimed the Horse, because he said he should have him if he would.

Thus this bargain became a *West-minster* matter; the Lawyers got twice the value of the Horse, and when all came to all, two fools made an end of the matter.

Howbeit the Israelites could not go to Law with God for choosing their King, for, will they, nill they, their King should be of his choosing, least they should walk inordinately —— for as they say dommonly, *Qui vadit planè, vadit sanè*; that is, He that walketh plainly, walketh safely. And the Jews were stiff-necked, and were ever ready to walk inordinately. No less are we Englishmen given to untowardness and inordinate walking. ——

Let our wild Phanatiques observe this.

There is a great error risen now a dayes among many of us, which are vain and new fangled men climbing beyond the limits of our capacity and wit, in wrenching this Text of Scripture hereafter following after their own Phansie and Brain, their errour is upon this Text, 1 *Sam.* 8. 7. They wrench these words after their own fantasies, and make much doubt as touching a King and his Godly name.

They

They that so do, walk inordinately, they walk not directly and plainly, but delight in balks and stubble way. It maketh no matter by what name the Rulers be named, if so be they shall walk ordinately with God, and direct their steps with God, for both Patriarches Judges and Kings had, and have their authority from God, and therefore Godly.

But this is to be considered which God saith, thou maist not set a stranger over thee. *Deut.* 17. 15.

It hath pleased God to grant us a natural liege King and Lord, of our own Nation, an Englishman one of our own Religion, God hath given him to us, and he is a most pretious Treasure, and yet many of us do desire a stranger to be King over us, —— Let us follow *Daniel*, let us not seek the death of our most Noble and rightful King, our own Brother, both by nativity and Godly Religion. Let us pray for his good estate that he live long among us: Oh what a plague were it, that a strange King of a strange Land, and of a strange Religion should raign over us: where

This is our mercy.

Note this ye Kingkillers.

now we be governed in the true Religion, he should extirpe and pluck away all together, aud then plant again all Abomination and Popery, God keep such a King from us.

Latimer proved a true Prophet.

Well, the Kings grace hath two Sisters, my Lady *Mary*, and my Lady *Elizabeth*, which by Succession and Course, are Inheritors to the Crown, who, if they should marry with strangers, what should ensue? God knoweth. But God grant (if they so do, whereby strange Religion cometh in) that they never come to coursing nor succeeding.

Therefore to avoid this Plague, let us amend our Lives, and put away all pride, which doth drown men in this Realm, at these daies; all Covetousness, wherein the Magistrates and rich men are overwhelmed, all lechery, and other excessive vices, provoking Gods wrath (were he not merciful) even to take from us our natural King and Liege Lord; yea to plague us with a strange King for our unrepentant hearts.

Note.

The true Roaylist.

Wherefore if as ye say, ye love the King amend your lives.

Now

Now I hear all things ſhall be ended after a Godly manner ſhortly. Make haſt, make haſt, and let us learn to convert to repent and mend our lives: If we do not, I fear, I fear, leſt for our ſins and unthankfulneſs an hypocrite ſhall reign over us. ——

Let us pray, that God maintain and continue our Moſt Excellent King here preſent. ——

He doth Rectifie us in the liberty of the Goſpel, in that therefore let us ſtand. ---- Our mercy at this day.

He ſhall not prepare unto himſelf many Horſes, &c. In ſpeaking of theſe Words ye ſhall underſtand, that I do not intend to ſpeak againſt the ſtrength, policy and proviſion of a King, but againſt exceſs and vain truſt that Kings have in themſelves, more then in the living God, the Author of all goodneſs and Giver of all Victory. Many Horſes are requiſite for a King, but he may not exceed in them, nor triumph in them more then is needful, for the neceſſary affairs and defence of the Realm.

What meaneth it, that God hath to do with the Kings Stable; but only he

would be Master of his Horses, The Scripture saith: *In altis habitat*, he dwelleth on high; it followeth, *Humilia respicit*, he looketh on the low things, yea upon the Kings Stables, and upon all the Offices in his House.

Let Courtiers observe this.

God is a great Grand Master of the Kings house, and will take account of every one that beareth rule therein; for the executing of their Offices, whether they have justly and truly served the King in their Offices, or no.

Yea, God looketh upon the King Himself, if he work well or not. Every King is subject unto God, and all other men are subjects unto the King.

In a King God requireth faith, not excess of Horses, Horses for a King be good and necessary, if they be well used, but ———

Neither shall he multiply wives, &c. ———

Let us not think that, because we read that Kings among the Jews had liberty to take more wives than one, that

that we may therefore attempt to walk inordinately. -----

For Christ hath forbidden this unto us Christians, and limiteth unto us one wife only. And it is a great thing for a man to rule one wife rightly and ordinately; for a Woman is frail, and proclive unto all evils; a Woman is a very weak Vessel, and may soon deceive a man, and bring him into evil. Many Examples we have in Scripture, *Adam* by *Eve*.---

How did wicked *Jezebel*? ----

Therefore let our King, what time his Grace shall be so minded to take a wife, chuse him one which is of God; that is, which is of the Houshould of faith ----- And that shee be such a one as the King can find in his Heart to love, and lead his life in pure and chast Espousage; and then shall he be the more prone and ready to advance Gods Glory, and to punish and extirpe the great lechery used in this Realm.

Therefore we ought to make a continual Prayer unto God, for to grant our Kings Grace such a Mate as may knit his heart and hers, according to Gods

Our present duty

Gods Ordinance and Law, and not to consider and cleave only to a politique matter or conjunction, for the enlargeing of Dominions for surety and defence of Countries. ----

We have now a pretty little shilling, indeed a very pretty one, I have but one I think in my Purse, and the last day I had put it away almost for an old Groat, and so I trust some will take them; the fineness of the Silver I cannot see: but therein is printed a fine sentence, that is, *Timor Domini fons sapientiæ.* The fear of the Lord is the Fountain of wisdom. I would to God this Sentence were printed in the heart of the King in choosing his Wife and all his Officers.

A good wish.

For as the fear of God is *fons sapientiæ*, so the forgetting of God is *fons stultitiæ*, the fountain of foolishness; though it be never so politique. ------

Let the King therefore chuse unto him a Godly wife, whereby he shall the better live chast, and in so living all Godliness shall increase, and righteousness be maintained.

Notwithstanding I know hereafter some

some will come and move your Grace toward wantonness, and to the inclination of the flesh, and vain Affections. But I would your Grace would bear in memory, an History of a good King, called *Lewis* (that travelled towards the Holy Land) which was a great matter in those dayes, and by the way sickned, being long absent from his Wife, and upon this matter, the Physitians did agree, that it was for lack of a *Woman*; and did consult with the Bishops therein, who did conclude, that because of the Distance from his Wife (being in another Country) he should take a *Wench*.

This good King hearing their Conclusion, would not assent thereunto, but said, he had rather be sick even unto death, than he would break his Espousals. Wo worth such Counsellors, Bishops! nay rather Buzzards.

Nevertheless, if the King should have consented to their Conclusion, and accomplished the same, if he had chanced well, they would have excused the matter; as I have heard, one being reproacht for such Counsel given, he excused

cused the matter, saying, that he gave him none other Counsel, but if it had been his case, he would have done likewise; so I think the Bishops would have excused the matter, if the King should have reproved them for their Counsel: I do not read, the King did so; but if he had, I know what would have been their Answer, they would have said, We give you no worse counsel, than we would have followed our selves, if we had been in like case.

Well Sir, this King did well, and had the fear of God before his eyes.——

Let the King therefore chuse a Wife which feareth God, let him not seek a proud Wanton, one full of rich Treasures and worldy Pomp.

Neither shall he multiply to himself too much silver and Gold. &c.

He shall not multiply unto himself too much Gold and Silver: Is there too much think you for a King? God doth allow much unto a King, and it is expedient that he should have much; for he hath great expences.——

Necessary it is, that the King have a Treasure alwaies in readiness for such affairs

affairs as be daily in his hands: The which Treasure, if it be not sufficient, he may lawfully and with a safe Conscience, take Taxes of his Subjects; for it were not meet,---

But who shall see this too much, or tell the King of this too much? Think you any of the Kings Privy Chamber? No. For fear of loss of Favour. Shall any of his Sworn Chaplains? No. They be of his Closet, and keep close such matters. But the King himself must see this too much, and that he shall do by no means, with Corporal eyes: Wherefore he must have a pair of Spectacles, which shall have two clear Sights in them; that is, the one is *Faith*, the other is *Charity*: By them two, must the King ever see when he hath too much.---

I will tell you, my Lords and Masters, this is not for the Kings Honour: Yet some will say, Knowest thou what is for the Kings Honour better than we?

I answer, the Kings Honour is most perfectly painted forth in Scripture; of which, if ye be ignorant, for lack of time, Note.

time, that ye cannot read it, though your Counsel be never so politick, yet it is not for the Kings Honour. What his Honour meaneth, ye cannot tell.

It is the Kings Honour, that his Subjects be led in the true Religion: That all his Prelates and Clergy be set about their work, in Preaching and Studying, and not be interrupted from their Charge. Also it is the Kings Honour.--

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Part of the Second Sermon preached by Mr. *Latymer* before King *Edward*.

And when the King is set in the Seat of his Kingdom, he shall write him out a Book, Deut. 17.

I Told you in my last Sermon, of Ministers of the Kings people, & had occasion to shew you, how few Noblemen were good Preachers. I left out an History then, which now I will tell you.

There

There was a Bishop of *Winchester* in King *Henry* the Sixth's daies.---

This Bishop was a Great man born, and did bear such a stroak, he was able to shoulder the Lord Protector; it chanced the Lord Protector and he fell out, and the Bishop would bear nothing at all with him, but played me the *Satrapa*; so---

Was not this a good Prelate? He should have been at home preaching in his Diocess with a *Wanniaunt*. This Protector was so Noble a Godly man, that he was called of every man the good Duke *Humphrey*: He kept such a House,---.

And the Bishop for standing so stiffly by the matter, and bearing up the Order of our Mother, the Holy Church, was made a Cardinal at *Calice*, and thither the Bishop of *Rome* sent him a Cardinals Hat: He should have had a *Tyburne*-Tippet, a halfpeny Halter, and all such proud Prelates.

When he sitteth upon the Throne, what shall he do? Shall he dance and dally, banquet, havvk and hunt?

No forsooth Sir.

What

What must he do then? He must be a Student; not thinking, because he is a King, he hath License to do what he will, as these worldly Flatterers are wont to say, ye trouble not your self, (Sir) ye may hawk and hunt, and take your pleasure; as for the guiding of your Kingdom and People, let us alone with it.

These flattering Clay-backs are Original Roots of all Mischief; and yet a King may take his Pastime in Hawking and Hunting, or such like Pleasures, but he must,---

It followeth in the Text, *Deut.* 17.19. *He shall have it with him*, in his Progresse.---

He shall read in it, not once a year, but all the daies of his life. Where are these Worldlings now? these Bladder-puft-up wily men? Wo worth them, that ever they were about any King.

Note,

But how shall he read this Book? As the Homilies are read? Some call them Homilies, and indeed so they may be well called, for they are homely handled.

For

For though the Priest read them never so vvell, yet if the Parish like them not, there is such talking and babling, that nothing can be heard.

And if the Parish be good, and the Priest naught, he vvill so hack and chop it, that it vvere as good to be vvithout it, for any vword that shall be understood. And yet (the more pity) it is suffered of your Graces Bishops in their Diocess unpunished.

But I vvill be a Suitor to your Grace, that you vvill give your Bishops charge ere they go home, upon their Allegiance, to look better to their Flock, and to see your Majesties Injunctions better kept, and send your Visitors in their Tayls, and if they be found negligent in their duties, out vvith them, I require it in Gods behalf, make them *Quondams*, all the Pack of them. A good motion.

But ye vvill say, Where shall vve have any to put in their rooms?—

Your Majesty hath divers of your Chaplains, well learned men, and of good knowlede, and yet ye have some bad enough, hangers on the Court, I mean not these,——

Note. What an Enormity is this in a Christian Realm to serve in a Civility, having the profit of a Provostship, and a Deanry, and a Parsonage? But I will tell you what is like to come of it: It will bring the Clergy shortly into a very Slavery. I may not forget here my *Scala Cœli*, that I spake of in my last Sermon; I will repeat it now again, desiring your Grace in Gods behalf, that you will remember it.

It is now upon the matter a common Prayer matter. The Bishop of *Rome* had a *Scala cœli*, but his was a Masse-matter: But this *Scala Cœli* that I now speak of, is the true Ladder that bringeth a man to heaven: The top of the Ladder, or first Greese is this; *Whosoever calleth on the name of the Lord shall be saved.* The second step, *How shall they call upon him, in whom they have not believed?* The Third Stair is this, *How shall they believe in him, of whom they never heard?* The Fourth Step, *How shall they hear without a Preacher?* Now the nether end of the Ladder is, *How shall they preach except they be sent?* This is the Foot of the Ladder. So that we may go backward now, and use the School-Argument, *a*

Rom. 10

primo

primo ad ultimum. Take away Preaching, take away Salvation. But I fear one thing.— Note,

Ever since the Bishop of *Rome* was first in authority, they have gone about to destroy the Gospel, but God worketh wonderfully, he hath preserved it, maugre all their hearts, and yet we are unthankful, that we cannot consider it. Note.

I will tell you what a Bishop of this Realm said once to me, he sent for me, and marvelled, that I would not consent to such Traditions as were then set out.

And I answered him, that I would be ruled by Gods Book, and rather than I would dissent one jot from it, I would be torn with wild horses. And I chanced in our Communication, to name the Lords Supper: Tush, saith the Bishop, What do you call the Lords Supper? What new Term is that? There stood by him a Dubber, one Doctor *Dubber*, he dubbed him by and by, and said, that this Term was seldom read in the Doctors. And I made Answer, that I would rather follow *Paul*, in using his Terms, than them, though they had all the Doctors on their side. *Latimer* desired Gods Word to be the Rule of reformation.

Why, (said the Bishop) cannot we without the Scriptures order the people? How did they before the Scripture was first written?

But God knoweth, full ill yet would they have ordered them. For seeing, that having it, they have deceived us, in what case should we have been novv vvithout it? But thanks be unto God, that by so vvonderful a Miracle he hath preserved the Book still.---

Note.

It is in the Text, that a King ought to fear God, he shall have the dread of God before his eyes. Work not by vvorldly Policy, for vvorldly Policy feareth not God. Take heed of these Clavv-backs, these venomous people, that vvill come to you, that vvill follovv you like *Gnato's* & *Parasites*, if you follovv them, you are out of your Book, if it be not according to Gods Word, that they counsel you; do it not for any vvorldly Policy, for then you fear not God.---

Note.

But vvherefore shall a King fear God? It follovveth in the Text, that he may prolong his daies in his Kingdom.---

Remember

Remember this, I beſeech your Grace; and when theſe Flatterers and Flebergibs, another day ſhall come and claw you by the back, and ſay, Sir, trouble not your ſelf: What, ſhall you ſtudy? Why ſhould you do this or that?

Your Grace may anſwer them thus, and ſay, What Sirra! I perceive you are a weary of Us, and our Poſterity: Doth not God ſay in ſuch a place, that a King ſhall write out a Book of Gods Law, and read it? Learn to fear God. And why? That he, and his might reign long. I perceive now, thou art a Traytor.

Tell him this Tale once, and I warrant you, he will come no more to you, neither he, nor any, after ſuch a ſort.

And thus ſhall your Grace drive ſuch Flatterers and Claw-backs away.--

You have heard how a King ought to paſs the time.---

He may learn at *Solomon*.--:

What was *Solomons* Petition? Lord, ſaid he, *Da mihi cor docile*: he asked a docible heart, a wiſe heart, and wiſ-

dom to go in and to go our.—

Latimer a faithful Bishop.

So your Grace must learn how to do of *Solomon*. You must make your Petition, now study, now pray.—

Now when God had given *Solomon* wisdom, he sent him by and by occasion to occupy his Wit. For God never gave a Gift, but he sent occasion at one time or other, to shew it to Gods Glory: As if he send Riches, he sendeth poor men to be helped with them.—

One Word note here for Gods sake, and I will trouble you no longer.

Would *Solomon*, being so Noble a King, hear two poor women? They were poor, for as the Scripture saith, they were together alone in a House, they had not so much as one servant betwixt them both. Would King *Solomon*, I say, hear them in his own person? Yea forsooth. And yet I hear of many matters before my Lord Protector, and my Lord Chancellor, that cannot be heard. I must desire my Lord Protectors Grace to hear me in this matter; That your Grace would hear poor mens Suites your self: Put them to none other to hear: let them not be delayed.

Note this court Preachers

The

The Saying is now, that Money is heard every where; if he be rich, he shall soon have an end of his Matter.---

Hear mens Suites your self, I require you in Gods behalf; put it not to the hearing of these Velvet-Coats, these Up-skips.---

I cannot go to my Book, for poor Folkes come to me, desiring me,--

I walk somtimes in my Lord of *Canterburies* Garden, looking in my Book, as I can do but little good at it; but somthing I must do, to satisfie this place: I am no sooner in the Garden, anon my man cometh, and saith, Sir, there is one at the Gate would speak with you: When I come there, then it is some one or other, that desireth me, that I would speak his matter may be heard; that he hath lien thus long,--- Note.

A Gentlewoman came to me, ----

There is a poor VVoman that lyeth in the *Fleet*. ————

I beseech your Grace that you will look to these Matters, hear them your self, view your Judges, and hear poor mens Causes.

And you proud Iudges hearken what God saith in his Holy Book. *Audite illos, ita parvum ut magnum*: Hear them saith He, the small aswell as the great, the poor aswell as the rich. Regard no person, fear no man, why? *Quia Domini judicium est*, the judgment is Gods.

Mark this saying thou proud Iudge. The Devil will bring this Sentence at the day of doom: Hell will be full of these Iudges: If they repent not and amend.

They are worse then the wicked
Luke 18. Iudge that Christ speaketh of, that neither feared God nor the world. ——

Our Iudges are worse then this Iudge was: for they will neither hear Men for Gods sake, nor fear of the world, nor importunateness, nor any thing else. Yea, some of them will command them to ward, if they be importunate. I heard say, that when a Suitour came to one of them, he said, what fellow is this that giveth these folk counsel to be so importunate, he would be punished and committed to ward. Marry Sir, punish me then, it

is

is even I that gave them counſel, I would gladly be puniſht in ſuch a cauſe. And if ye amend not, I will cauſe them to cry out upon you ſtill: even as long as I live. I will do it indeed. But I have troubled you long: *Beati qui audiunt*, &c. O zeal!

Part of the Third Sermon of Mr. Hugh Latimer, *preached before King* Edward.

A Preacher hath two Offices. 1 To Teach true Doctrine; 2 To confute Gainſayers. ——

VVhy you will ſay, will any body gainſay true Doctrine? ——

VVas there ever yet Preachers, but there were Gainſayers. ——

Jeremy was the Miniſter of the true VVord of God. ——

Elias had *Baals* Prieſts ſupported by *Jezebel*, to ſpeak againſt him. ——

John Baptiſt, and our Saviour Chriſt. ——

The Apoſtles had Gainſayers, *Acts* 28.

28. 22. This Sect is every where spoken against. ——

In the Popish Masse time there was no gainsaying. ——

So long as we had in adoration, the Popish Masse we were then without gainsaying. ——

VVhen Sathan the Devil hath the guiding of the House he keepeth all in peace. ——

VVhen he hath the Religion in possession, he stirreth up no sedition, I warrant you.

How many dissentions have we heard of in Turky, — look whether ye hear of any Heresies among the Jews. —

And if ever concord should have been in Religion, when should it have been, but when Christ was here? Ye find fault with Preachers, and say, they cause sedition: VVe are noted to be rash, and indiscreet in our preaching: yet as discreet as Christ was, there was diversity. ——

Note.

There was never Prophet to be compared to him, and yet there was never more dissention, then when he was, and

and preached himself. ----

This day I must do somewhat in the second Office. ----

But first, I will make a short rehearsall to put you in memory. ----

The peevish people in this Realm, have nothing but the King, the King in their mouths, when it maketh for their purpose. As there was a Doctor that preached, the Kings Majesty hath his Holy water, he creepeth to the Cross; and then they have nothing but the King, the King in their mouths. These be they my good people that must have their mouths stopt: but if a man tell them of the Kings proceedings, now they have their shifts and their put offs, saying we may not go before a Law: we may break no order. These be the wicked Preachers, their mouths must be stopt, these be the gainsayers. ----

Now to my confutation.

There is a certain man that shortly after my first Sermon, being ask't, if he had been at the Sermon that day? Answered, yea. I pray you said he, how liked you him? Marry, said he, as I liked

ked him alwayes, a seditious Fellow. Oh Lord, he pinched me there indeed nay, he rather had a full bit at me. Yet I comfort my self with that, that Christ was noted to be a Stirrer up of the People. ----

Note.

It becometh me to take it in good part, I am not better then He was. In the Kings dayes that dead is, a many of us were called together before him, to say our minds in certain matters. In the end, one kneeled me down, and accused me of sedition, that I had preached seditious Doctrine. A heavy salutation, and a hard point of such a mans doing, as if I should name him, ye would not think it. The King turned to me, and said, what say you to that Sir? Then I kneeled down, and turned me first to mine accuser, and required him; Sir, what form of preaching would you appoint me to preach before a King; would you have me to preach nothing, as concerning a King in the Kings Sermon? have you any Commission to appoint me what I shall preach? Besides this, I asked him divers other questions, and he would

Note.

would make no answer. Then I turned me to the King, and submitted my self to his Grace, and said I never thought my self worthy, nor ever sued to be a Preacher before your Grace, but I was called to it, and would be willing (if you mislike me) to give place to my betters. For I grant there be a great many more worthy of the Room then I am; and if it be your Graces pleasure so to allow them for Preachers, I could be content to bear their books after them.

But if your Grace allow me for a Preacher, I would desire your Grace to give me leave to discharge my conscience. Give me leave to frame my Doctrine according to my Audience, I had been a very dolt to have preached so at the borders of your Realm, as I preached before your Grace. And I thank Almighty God, which hath alwayes been my Remedy, that my sayings were well accepted of the King, for like a gracious Lord he turned into another communication: it is even as the Scripture saith: *Cor Regis in manu Domini*, the Lord directeth the Kings heart. Cer-

Note.

Certain of my Friends came to me with tears in their Eyes, and told me they looked I should have been in the *Tower* the same night.

Thus I have been ever more burdened with the word of sedition.

Note. I have offended God grievously, transgressing his Law, and but for this remedy and his mercy, I would not look to be saved.

Confession of sin.

As for sedition, for ought that I know, methinks, I should not need Christ, if I might say so. But if I be clear in any thing, I am clear in this, so far as I know mine own heart, there is no man farther from sedition then I; which I have declared in all my doings, and yet it hath been ever laid to me.

Note.

Another, when I gave over mine Office, I should have received a pentecostal, it came to the summe of fifty and five pound, I set my Commissary to gather it, but he could not be suffer'd, for it was said a sedition would rise upon it.

Thus they burdened me ever with sedition.

So this Gentleman, cometh up now

With

with ſedition: and wot ye what? I chanced in my laſt Sermon to ſpeak a merry word of the new ſhilling (to refreſh my Auditory) how I was like to put away my new ſhilling for an old groat, I was herein noted to ſpeak ſeditiouſly ---- When I was in trouble, it was objected to me that I was ſingular, that I took a way contrary to all. Marry Sir, this was ſore thunderbolts, I thought it was poſſible it might not be true he told me. ----

I have gotten one Fellow a Companion of ſedition; and wot you who is my Fellow? *Eſai* the Prophet. I ſpake but of a little pretty ſhilling, but he ſpeaketh to *Jeruſalem* after another ſort, *Eſai*.1.21,22,23. and was ſo bold to meddle with their coin. ----

Ah ſeditious wretch, what had he to do with the mint. ----

Was not this a ſeditious Harlot, to tell them this to their beards? to their face. ----

I am content to bear the title of ſedition with *Eſai*. Thanks be to God I am not alone. ----

In the latter end of my Sermon,

I rehearsed a parable of a wicked Judge.

Belike good Judges were rare at that time; and trow ye, the Devil hath been asleep ever since? No, no, ------

The common manner of wicked Judge, is neither to fear God or Man. He considereth what a man he is, and therefore careth not for man; He seemeth to be in a protection: well shall he escape? Ho, ho, *Est Deus in cœlo.* There is a God in Heaven, He accepteth no persons, He will punish them. ---

Cambises was a great Emperour, such another as our Master is ---

It chanced, he had under him in one of his Dominions, a Briber, a Gift-taker, a Gratifier of rich men, a Hand-maker in his Office, to make his Son a great man (as the old saying is, Happy is the Child whose Father goeth to the Devil) the cry of the poor Widdow came to the Emperours ear, which caused him to slay the Iudge quick, and laid his skin in the Chair of judgment, that all Iudges that should give judgment afterwards should sit in the same skin.

Surely

Surely it was a goodly Sign, a goodly Monument, the Sign of the Judges Skin; I pray God we may once see the Sign of the Skin in *England*.-- I do it charitably, for the love I bear to my Country. God saith, *Ego visitabo.* I will visit. God hath two Visitations: the first is, when he revealed his Word by Preachers, and where the first is accepted, the second cometh not; the second Visitation is Vengeance. He went to Visitation, when he brought the Judges skin over his ears.---

Germany was visited twenty years with Gods Word, but they did not earnestly embrace it, and in life follow it, but made a mingle mangle and a hotch potch of it.

I cannot tell what, partly Popery, partly true Religion mingled together.

They say in my Country when they call their Hogs to the Swine-trough, come to thy mingle mangle, compyr, compyr; even so they made mingle mangle of it; they could clatter and prate of the Gospel, but when all cometh to all, they joyned Popery so with Note.

it, that they marred all together.

We have now a first Visitation in *England*; let us beware of a second. We have the Ministration of his word, we are yet well; but the House is not clean swept yet. God hath sent us a Noble King in this his Visitation, let us beware, let us not be unthankful and unkind, let us beware of by-walking and contemning of Gods Word.--

Note.

Part of the fourth Sermon preached by Mr. Hugh Latimer *before King* Edward.

I Remember well what St. *Paul* saith to a Bishop, and though he spake it to *Timothy* being a Bishop, yet I may say it now to the Magistrates, for all is one case, all is one matter; *Thou shalt not be partaker of other mens faults*, be not hasty in making of Curates, in receiving men to have Cure of Souls, that either cannot, or will not do their duty; do it not. Now me thinks it needs not

1 *Tim.* 5.

to

to be partakers of other mens sins, we shall find enough of our own. And what is it to be partaker of other mens sins, if this be not, to make unpreaching Prelacy, and to suffer them in their unpreaching Prelacy?

If the King and his Council should suffer evil Judges to take Bribes, and suffer the great to overgo the poor, and should look through his fingers, to wink at it, should not the King be partaker of their naughtiness? And Why, is he not Supreme Head of the Church? What! Is the Supreme a Dignity, and nothing else? Is it not countable? I think it will be a chargeable Dignity, when account shall be askt of it.

Oh! what advantage hath the Devil? VVhat entry hath the VVolf, when the Shepherd tendeth not his Flock? St. *Paul* doth say, *Qui bene præsunt Presbyteri, honore digni sunt.* VVhat is this *præesse?* It is as much as to say, as to take charge and cure of Souls, We say, *ille præest*, he is set over the Flock, he hath taken charge upon him; And what is *benè præesse?* to discharge the Cure well, to rule well, to feed the

Flock with pure food, and good example of living.—

There was a merry Monk in *Cambride*, in the Colledge that I was in, and it chanced, a great company of us to be together, intending to make good cheer, and to be merry, (as Schollers will be merry when they are dispoſed) one of the Company brought this Sentence, *Nil melius quam lætari & facere bene*. There is nothing better than to be merry and to do well: A vengeance of *bene*, quoth the Monk, I would that *bene* had been baniſhed beyond the Sea; and that *bene* were out, it were well; for I could be merry, and I could do, but I love not to do well, that *bene* marres all, I would *bene* were out, quoth the merry Monk, for it importeth many things to live well, to diſcharge the Cure.

Indeed it were better for them if it were out; and it were as good to be out, as to be ordered as it is: it will be a heavy *bene* for ſome of them, when they ſhall come to their Account.

But peradventure you will ſay, what and they preach not at all? yet *præſunt*: Are

Note.

Are not they worthy double honour? Is it not an honourable Order they be in?

Nay an horrible misorder, it is an horrour, rather than an honour, and horrible, rather than honourable, if the Preacher be naught, and do not his duty. And thus go these Prelates about to wrestle for honour, that the Devil may take his Pleasure.---

Are they not worthy double honour? Nay rather, double dishonour, not to be regarded, not to be esteemed among the people, and to have no Living at their hands?

For as good Preachers be worthy double honour, so unpreaching Prelates be worthy double dishonour, they must be at their Doublets.

But now these two dishonours what be they? our Saviour Christ doth shew; *Si Sal*,---

If the salt be unsavoury, it is good for nothing, but to be cast out, and troden of men.

By this Salt is understood Preachers, and such as have Cure of Souls, What be they worthy then? Wherefore serve

they? For nothing else but to be cast out.

Make them *Quondams*, out with them, cast them out of their Office: VVhat should they do with Cure, that will not look to it?

Another dishonour is, to be troden under mens Feet, not to be esteemed or regarded.

1 Tim. 3. St. *Paul* in his Epistle qualifieth a Bishop, and saith, he must be apt to teach? VVhat shall a man do with Aptness, if he do not use it; It were as good to be without it.

Note.

A Bishop came to me the last day, and was angry with me for a Sermon that I made in this place. His Chaplain, he complained against me, because I had spoken against unpreaching Prelates. Nay, quoth the Bishop, he made so indifferent a Sermon the first day, that I thought he would marre all the second day; he will have every man a *Quondam*, as he is.

As for my *Quondamship*, I thank God, that he gave me the Grace to come by it by so honest means as I did, I thank him for mine own *Quondamship*;

and

and as for them, I will not have them made *Quondams*, if they discharge their Office; I would have them do their duty, I would have no more *quondams* as God help me. I owe them no more malice than this, and that is none at all. Note.

This Bishop answered his Chaplain, VVell saies he, well, did I wisely to day, for as I was going to the Sermon, I remembred that I had neither said *Mass* nor *Mattins*, and homeward I gat as fast as I could, and I thank God, I have said both, and let his unfruitful Sermon alone.

Unfruitful, saith one, another saith seditious: VVell, Unfruitful is the best, and whether it be unfruitful or no, I cannot tell, it lieth not in me to make it fruitful; and God work not in your hearts, my preaching can do you but little good. Note.

I am Gods instrument but for a time, it is he must give increase, and yet preaching is necessary: For, take away Preaching, and take away Salvation.---

Christ is the Preacher of all Preachers.---

As wisely, as circumspectly, as he preached, yet the Fourth Ground only was fruitful; and if he had no better Luck, that was Preacher of all Preachers; what shall we look for? yet there was no lack in him, but the Ground. And so now there is no fault in Preaching, the lack is in the People, who have stony and thorny hearts. I beseech God to amend them.

And as for these Folk that speak against me, I never look to have their good word so long as I live: yet I will speak of their wickedness as long as I shall be permitted to speak, as long as I live, I will be an enemy to it, no Preachers can pass it over with silence. It is the Original root of all mischief.

Note.

As for me, I owe them no other ill will, but I pray God amend when it pleaseth him.---

Oh that a man might have the contemplation of Hell, that the Devil would allow a man to look into Hell, to see the estate of it, as he shewed all the World, when he tempted Christ.--

If one were admittted to view Hell, and behold it throughly, the Devil would say,

On

On yonder ſide are puniſhed Unpreaching Prelates, I think a man ſhould ſee as far as a Kenning, and ſee nothing but Unpreaching Prelates, he might look as far as *Calice*, I warrant you.

And then if he would go on the other ſide, and ſhew where Bribing Judges are, I think he ſhould ſee ſo many, that there were ſcant room for any other: Our Lord God amend it.

Part of the Fifth Sermon of Maſter Latimer, *Preached before King* Edward.

1 Sam. 8. 1. *&c. It came to paſſe when* Samuel *was Old*, &c.

FAther *Samuel*, a good man, a ſingular Example, and a ſingular pattern, a man alone, few ſuch men as Father *Samuel* was.——

He thought his Sons would have proved

Ver. 2. ved well. But *Samuels* Sons walked not in his wayes. ----

VVhy is the Son alwayes bound to walk in the Fathers way? no, ye must not take it for a general rule; all Sons are not to blamed for not walking in their Fathers wayes. *Hezekiah* did not follow the steps of *Ahaz*, and was well allowed. ----

Samuel would never have thought his Sons would have been so corrupted,
Ver. 3. they felt the smack of this world, A perillous thing.

It is a perillous thing, a dangerous state to be a Judge ---- I have told you of *scala cœli*: This I am sure is *scala*
Note, *inferni*, the right way to Hell, to be covetous and take bribes, and pervert justice.

If a Judge would ask me the way to Hell, I would shew him this way. First, let him be a covetous man, let his heart be poisoned with covetousness; then let him go a little farther, and take bribes; and at the last pervert judgment. Lo, here is the Mother, and the Daughter, and the Daughters Daughter: *Avarice* is the Mother, she brings

brings forth bribe taking, and bribe taking perverting of judgment. There lacks a fourth thing to make up the Messe; which (so God help me) if I were Judge should be *Hangum Tuum*, a Tiburn Tippet to take with him, and it were the Judge of the Kings Bench, my Lord chief Judge of *England*; yea, and it were my Lord Chancellor himself, to Tiburn with him. ----

One will say you speak unseemly, so to be against the Officers, for taking of rewards in doing pleasures. You consider not the matter to the bottom; their Offices be bought for great sums, how should they receive their money again?---- Note.

And is it so, trow ye? are civil Offices bought for money? Lord God! who should have thought that? ----

God fore-fend that ever any such enormity should be in *England*, that civil Offices should be bought. ----

And if ye be a selling civil Offices, ye are as they which sell their benefices, and so we shall have *omnia venalia*.

I marvel the ground gapes not, and devours us. Surely, it is the great lenity

mity of God that suffers it. O Lord, in what case are we. ----

There was a Patron in *England*, that had a benefice faln into his hand, and a good Brother of mine came to him, and brought him thirty Apples in a dish, and gave them to his man to carry them to his Master; it is like he gave one to his Man for his labour, to make up the game, and so there was thirty one. This Man cometh to his Master, and presented him with the dish of Apples, saying; Sir such a man hath sent you a dish of fruit, and desireth you to be good unto him for such a benefice. Tush, tush, quoth he, this is no Apple matter, I will none of his Apples. I have as good as these (or as he hath any) in my own Orchard.

The Man came to the Priest again, and told him what his Master said: Then quoth the Priest, desire him yet to prove one of them for my sake, he shall find them much better then they look for. He cut one of them and found ten pieces of gold in it. Marry, quoth he, this is a good Apple. The Priest standing not far of, hearing what the

the Gentleman ſaid; cryed out and ſaid, they are all one Apples I warrant you Sir, they grew all on one Tree, and have all one taſt. Well, he is a good Fellow, let him have it, quoth the Patron. Get you a Graft of this Tree, and I warrant you it ſhall ſtand you in more ſtead then all St. *Pauls* learning. Well, let Patrons take heed. ----

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P*art of the ſixt Sermon of* Mr. Latimer, *preached before King* Edward.

I Intend this day to intreat of a piece of Scripture, out of the firſt Chapter of *Luke v.* 1. 2, 3, &c.

I am occaſioned to take this place by a Book ſent to the Kings Majeſty that dead is, by Maſter *Pool.* It is a Text that he doth greatly abuſe for the Supremacy, he racks it, and violents it to ſerve for the maintenance of the Biſhop of *Rome.* ----

The Text ſaith, the people preſſed upon him; ſo that Chriſt was in peril

to

to be thrust into the Pond. A wonderous thing, what a desire the people had to hear our Saviour preach. ——

VVhere read you that a great number of Scribes and Pharisees, and Bishops followed him.

There is a Doctor that writeth of this place, his name is Dr. *Gorrham*, *Nicholas Gorrham* : I knew him to be a School Doctor a great while ago: but I never knew him to be an interpreter of Scripture, till of late ; he saith thus :

Major devotio in laicis & vetulis quam in clericis. There is more devotion, saith he, in lay folk and old wives, and in these simple and vulgar people, then in the Clarks : they be better affected to the Word of God, then the Clergie. I marvel not at the Sentence ; but I marvel at such a Sentence in such a Doctor. If I should say so much, it would be said to me, it is an evil Bird that defiles his own nest. ——

Our Saviour had said, *Luke* 4. 43. That he must preach the Kingdom of God to other Cities also ; For therefore am I sent. —— Is

Is it not a marvellous thing that our unpreaching Prelates can read this place, and yet preach no more then they do? I marvel that they can go quietly to bed, and see how he allureth them by his example, to be diligent in their Office. ———

The preaching of the Gospel, is the power of God to salvation, to every one that Believeth, *Rom.* 1. 15, 16. Beware, beware ye diminish not this Office, for if ye do, ye decay Gods Power. Note.

Christ saith, *Jo.* 3. 3. Except a man be born again. ----

What is this Regeneration? it is not to be Christned in water (as these fire brands expound it) and nothing else.

How is it to be expounded then? Saint *Peter* sheweth, 1 *Pet.* 1. 23, 24, 25. It is the circumstance, and collation of places that make Scriptures plain. We are born saith he, not of corruptible Seed, but of incorruptible, by the Word of God. -----

By the Word of God, by the Word of God preached and opened.

Thus

Thus cometh in our new birth.

Here you may see how necessary this Office is to our Salvation.

This is the thing that the Devil wrastleth most against: It hath been all his study to decay this Office; he worketh against it as much as he can, he hath prevail'd too much, too much in it.

He hath set up a state of unpreaching Prelacy in this Realm this seven hundred years, a stately unpreaching Prelacy, he hath made unpreaching Prelates.

He hath stirred up heaps to persecute this Office in the title of Heresie: he hath stirred up the Magistrates to persecute it in the title of sedition. And he hath stirred up the people to persecute it, with exprobrations and slanderous words——

Note.

And with *Impropriations* he hath turned preaching into *private Masses*; if a Priest should have left Masse undone on a Sunday within this ten years, all *England* would have wondred at it; but they might have left off the Sermon twenty Sundaies and never have been blamed.

Note.

blamed. And thus by these *Impropriations* private Masses were set up, and preaching of Gods word trodden under foot. But what doth he now? he stirs men up to outragious rearing of rents, that poor men shall not be able to find their children at the School to be Divines. What an unreasonable devil is this? he provides a great while before hand, for the time that is to come.

He hath brought up now a most monstrous kind of covetousness that ever was heard of; he hath invented a Fee-farming of Benefices, and all to decay this Office of Preaching; insomuch that when a man shall hereafter have a Benefice, he may go where he will, for any house he shall have to dwell upon, or any Glebe-land to keep hospitality withall; but he must take up a chamber in an Ale-house, and there sit and play at Tables all day. A goodly Curate. He hath caused also Patrons to sell their Benefices. Yea, what doth he more? He gets him to the University and causeth great men to send their sons thither, and put out poor Schollers that should be Divines: for their pa-

Note.

rents intend not they shall be Preachers: but that they may have a shew of learning.

But it were too long to declare unto you, what deceit and means the Devil hath found to decay the office of salvation.

Math. 23. It is in the Text he taught sitting; Preachers be-like were sitters in those dayes, as it is in another place, they sit in *Moses* Chair.

I would our Preachers would Preach sitting or standing one way or other.

It was a goodly Pulpit that our Saviour Christ had gotten him here, an old rotten Boat. And yet he preached his Fathers will, his Fathers message out of this Pulpit. He cared not for the Pulpit, so he might do the people good.

Note. Indeed it is to be commended; for the Preacher to stand or sit as the place is, but I would not have it so superstitiously esteemed, but that a good Preacher may declare the VVord of God sitting on a Horse, or preaching in a Tree.

And yet and this should be done, the un-

unpreaching Prelates would laugh it to scorn.

And though it be good to have a Pulpit set up in the Churches, that the people may resort thither, yet I would not have it so superstitiously used, but that in a prophane place the VVord of God may be preached sometimes. ---

To have Pulpits in Churches it is very well done to have them, but they would be occupied, for it is a vain thing to have them as they stand in many Churches.

I heard of a Bishop of *England* that went on visitation (and as it was the custome) when the Bishop should come and be rung into the Town, the great Bells clapper was faln down, the ty-all was broken, so that the Bishop could not be rung into the Town. There was a great matter made of this, and the chief of the Parrish were much blamed for it, in the visitation. The Bishop was somewhat quick with them, and signified that he was much offended. They made their answers, and excused themselves as well as they could,

it was a chance said they, that the clapper brake, and we could not get it mended by and by; we must tarry till we can have it done it shall be mended as shortly as may be.

Among the other there was one wiser then the rest, and he comes to the Bishop. Why (my Lord) saith he, doth your Lordship make so great a matter of the Bell that lacketh his clapper; here is a Bell (saith he) pointing to the Pulpit, that hath lacked a clapper this twenty years. We have a Parson that fetcheth out of this benefice fifty pound every year, but we never see him.

I warrant you the Bishop was an unpreaching Prelate, he could find fault with a Bell that wanted a clapper to ring him into the Town; but he could not find any fault with the Parson that preached not at his Benefice.

Ever this Office of preaching hath been least regarded, it hath scant had the name of Gods service. They must sing *Salve festa dies* about the Church, that no man was the better for it, but to shew their gay coats and garments.

I came once my self to a place, riding on a journey homeward from *London*, and I sent word overnight into the Town, that I would preach there in the morning, because it was Holyday; and me thought it was a Holydayes worke, the Church stood in my way. And I took my Horse and my Company and went thither, (I thought I should have found a great Company in the Church) and when I came there, the Church door was fast locked, I tarried there half an hour and more; at the last the Key was found, and one of the Parish comes to me, and sayes; Sir, this is a busie day with us, we cannot hear you, it is *Robin-hoods* day. The Parish are gone abroad to gather for *Robin-hood*. I pray you let them not. I was fain there to give place to *Robin-hood*. I thought my Rochet should have been regarded, though I were not, but it would not serve, it was fain to give place to *Robin-hoods* men. Note.

It is no laughing matter, my friends, it is a weeping matter, a heavy matter, a heavy matter, under pretence of gathering for *Robin Hood*, a Traytor and a Note.

Thief,

Thief, to put out a Preacher, to have his Office less esteemed, to prefer *Robin Hood* before the Ministration of Gods Word, and all this hath come of Unpreaching Prelates. This Realm hath been ill provided for, that it hath had such corrupt Judgments in it, to prefer *Robin Hood* to Gods Word: If the Bishops had been Preachers, there should never have been any such thing; but we have a good hope of better. We have had a good beginning, I beseech God to continue it. But I tell you, it is far wide, that the people have such judgments: The Bishops they could laugh at it, what was that to them; they would have them to continue in ignorance still, and themselves in unpreaching Prelacy.

Part of the Seventh Sermon preached by Mr. Latimer *before King* Edward.

MAny speak of Faith, but few there be that have it. This Faith is a great State, a Lady, a Duchess, a great

great woman, and ſhe hath ever a great Company and Train about her (as a Noble State ought to have.) Firſt, She hath a Gentleman Uſher, that goeth before her, and where he is not, there is not Lady *Faith*.

This Gentleman-Uſher is called *Agnitio Peccatorum*, knowledge of ſin, when we enter into our hearts, knowledge our faults, and ſtand not about to defend them. He is none of theſe Winkers, he kicks not, when he hears his Fault. Now as the Gentleman-Uſher goeth before her, ſo ſhe hath a great Train behind her, following after her; the Fruits of good works, the walking in the Commandments of God. He that believeth, will not be idle, he will walk, he will do his buſineſs. Have ever the Gentleman-Uſher with you: So if you will try your Faith, remember this Rule. Conſider whether the Train be waiting upon her: If you have another Faith than this, you are like to go to the ſcalding Houſe, and there you ſhall have two Diſhes, weeping and gnaſhing of teeth, much good do it you, you ſee your Fare.— Note.

Not

Not long ago, a great man said in an Audience, they babble much of Faith, I will go and lie with my Whore all night, and have as good a Faith as the best of them all: I think he never knew other, but the Whoremongers Faith; it is no such Faith that will serve.

It is no Bribing Judges nor Justices Faith, no Whoremongers Faith, nor no Sellers of Benefices Faith.

If you will believe and acknowledge your sins, so you shall attain to everlasting Life, to which the Father of Heaven bring you and me, *AMEN.*

Note.

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